وَإِنْ تُطِيعُوهُ تَهْتَدُوا

ḤAQĪQAT AL-TAQLĪD

(English Translation)

WA AQSĀM AL-MUQALLIDĪN

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ḥafiẓahullāh

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Appreciation by Sheikh-ul-Quran wal-Hadith Allamah Abdus Salam Al-Rustami Al-Salafi, Hafizahullah

الحمد لله الذى جعل القرآنٍ منهاجاً قيماً وقوياً وصيّر نبيه ﷺ تبياناً وصراطاً مستقيماً وجعل صحابته الكرام للاهتداء نجوماً وعلى الشياطين من الانس رجوماً۔

اما بعد : The issue of Taqlid is surrounded by numerous doubts and ambiguities. Some have declared Taqlid to be Ittiba' (following), while others have labeled Ittiba' with the name of Taqlid. And some have applied the proofs established for Ittiba' to the establishment of Taqlid. If some are unaware of the ruling on Taqlid, then others are oblivious to its meaning and harms.

For this reason, I had the intention to write something on the topic of Taqlid, but when I saw this comprehensive treatise by Sheikh Aminullah Sahib on this topic, I considered this book sufficient and changed my intention. Although I did not have the opportunity to review it in complete detail, I contented myself with looking at the table of contents and titles.

I consider this book to be comprehensive and sufficient concerning this topic, although I am not claiming infallibility for the author or this book. I pray to Allah the Exalted to make this book a great reward for the author and a provision for the hereafter, and to grant Muslims the ability to benefit from it (Ameen).

Only Sheikh Abu Zakariyya Gh. ..... (Hafizahullah).

Introduction by Qais Shah Salafi

The main point is that this objection does not apply to us but to the Hanafi muqallidin, whose fiqh is full of opposition to the Quran and Sunnah, in which the bounds of modesty and shame have been transgressed. Instead of the Hanafis refuting these wrong issues, they mix heaven and earth in their defense. Every person with consciousness can understand what the meaning and reality of the claim the Hanafis openly make of following the Quran and Hadith is? If the contradiction between verbal claims and actions is not a sign of hypocrisy, what else is it?

Translator's Note

نحمدك يا من اوضحت لنا سبل الهداية واضحت عن بصائرنا غشاوة الغواية ونصلى ونسلم على من ارسلته شاهداً ومبشراً ونذيراً وداعياً الى الله باذنه وسراجاً منيراً - اما بعد :

The famous and well-known scholar of the Hanafis, Mas'ud bin Shaybah, in the introduction to his "Kitab al-Ta'lim," writes about the Taqlid of Imam Abu Hanifa:

"انه يجب على اهل الغرب والشرق بل على كافة الخلق ان يتخذوا ابا حنيفة اماماً وعقيدته دينا وقوله مذهباً بحيث لا يبغون عنه حولاً ولا يريدون به بدلاً "ـ

"It is obligatory upon the people of the East and the West, rather upon all of creation, to take Abu Hanifa as their Imam, his creed as their religion, and his sayings as their madhhab, in such a way that they neither deviate from it nor seek any replacement for it." In fact, they hold this speech or a similar belief about Imam Shafi'i. In reality, this is the station that is reached after stepping into the barren desert of Taqlid, as a result of the mutual prejudice of the muqallidin and their turning away from the Quran and Sunnah.

These are the thoughts of the muqallidin regarding their Imams. In contrast, Allah the Exalted says about the Prophet ﷺ: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيراً وَنَذِيراً -

O Prophet! We have sent you only as a bearer of good tidings and a warner to all of mankind.

Allah the Exalted selected His Prophet ﷺ for the Imamate of the universe, but… the muqallidin, instead of the Prophet ﷺ, placed their Imams in this position.

And they elevated their ranks and virtues to such an extent that the boundaries of their Imamate began to touch the station of Prophethood.

In reality, Taqlid is a canker that has, in every era, weakened and enfeebled the united body of the Muslim Ummah with dissension and discord. It has always tarnished the hidden and polished mirror of the Deen of Islam. It is because of this Taqlid that Muslims have always been seen fighting amongst themselves and standing opposite to each other. It was this Taqlid that showed the Islamic world different paths to salvation instead of one straight path, and in no time, the fabric of the Muslim Ummah was shattered in such a way that the magnificent existence of the Muslims began to feel as if it were turning into non-existence.

In such a situation, on one hand, if Hanafism was declared a universal system of life, on the other hand, Shafi'ism was established as the path to salvation. On one hand, if Malikism was promoted, on the other hand, Hanbalism was nurtured. And in this way, the organized discourse of the Muslim world fell prey to factionalism, and slogans of religious, imami, and sectarian prejudice plunged the bright future of the Muslim Ummah into darkness and sorrowful failures.

In this context, Iqbal had said:

Firqa bandi hai kahin aur kahin zatein hain, kya zamane mein panapne ki yahi ?batein hain (There is sectarianism somewhere, and castes elsewhere. Are these the ways to flourish in the world?)

When the individuals of the Muslim Ummah were unacquainted with Hanafism, Shafi'ism, Malikism, and Hanbalism, they emerged as a sword of death and destruction against the world of disbelief. In front of their unity of opinion and organization, falsehood bowed down. But when Muslims fell victim to religious discord and conflict, they were disgraced throughout the world:

iyyat gayi duniya mein'iyyat se thi, jab yeh jam'Aabru baqi teri millat ki jam ruswa tu hua (Your honor remained with the unity of your nation; when this unity was lost, you were disgraced in the world)

This is the darkest chapter of religious differences after the Khayr al-Qurun. If this trend continues in this manner, it is feared that in the face of the spreading fire of internal animosity and external hostility, the remaining majesty of the Ummah will also prove to be "a spark in the wind."

It is requested of the muqallidin of the four madhhabs that they come out of the tyranny of misguidance and humiliation of Taqlid and adopt the straight path, and not entangle the Ummah in the complicated alleys of Taqlid of madhhabs, because the Ummah cannot bear it.

For the purpose of awakening this consciousness among the muqallidin, Sheikh Aminullah Peshawari has authored a unique and, in terms of its subject, an extremely effective book named "Al-Tahqiq al-Sadid fi Mas'alat al-Taqlid." In it, the author has presented a well-reasoned and scholarly review of the principles, rulings, and issues of the various schools of fiqh in general, and the Hanafi school of fiqh in particular. He has clarified the correct and sound position based on clear evidence.

The book under review, "Haqiqat-ut-Taqlid" (The Reality of Taqlid), is its Urdu version, in which every effort has been made to present the author's arguments, evidence, and submissions to the readers in the Urdu language in such a way that the spirit of the original book is not compromised and the reader can easily benefit from it.

We pray to Allah the Exalted to make this book a great reward for the author and a provision for the hereafter, and to grant Muslims the ability to benefit from it (Ameen).

I am deeply grateful to my teachers and friends without whose cooperation it would not have been possible for me to fulfill this responsibility.

From Muhammad Haider, 15/12/2001

Be-fikr o hadusat, aman o rahat ka tareeq, fitna-e-jang o jadal taqlid se paida (Iqbal) **kar** (The way to peace and comfort is to be free from anxiety and new things; create the turmoil of war and strife from Taqlid)

Khutbat-ul-Kitab (Introduction to the Book)

ان الحمد لله نحمده ونستمينه ونستغفره ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له واشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمداً عبده ورسوله.

اما بعد : By the grace of Allah the Exalted, this book was completed in the year 1414 H. Scholars, students, and the general public acquired it with great enthusiasm, and according to my estimation, countless people have benefited from it. Then, after its publication, its printed copies quickly ran out from the market, being in the hands of the readers.

Afterward, due to the insistence and attention of some sincere friends, its publication was arranged again, and for added benefit, this introduction, which consists of the following necessary discussions, has been added at the beginning.

First Discussion: The division of Taqlid into praiseworthy and blameworthy. Second Discussion: Correct answers to the doubts and suspicions related to Taqlid.

First Discussion: The Types of Taqlid

Some scholars describe two types of Taqlid. (1) Taqlid Madhmum (Blameworthy Taqlid) (2) Taqlid Mamduh (Praiseworthy Taqlid).

(1) Taqlid Madhmum:

Taqlid Madhmum: (i.e., impermissible, inappropriate Taqlid) is when a person accepts the word of a scholar in opposition to the Quran and Hadith, or completely turns away from the Quran and Hadith by adopting his own opinion and the ways of his forefathers. He may recite the Quran only for blessings but does not practically make it the constitution of his life. And if someone refers him to the Quran and Hadith, his response is, "Weren't there great people before? Were they ignorant of the blessed life of the Prophet ﷺ?"

Furthermore, another form of Taqlid Madhmum is when a person considers an unknown person as his leader, about whom he is unable to even know whether his leader is a scholar or not, whether he is eligible to give a fatwa or not. Similarly, another form of Madhmum Taqlid is that when a Sahih (authentic) and clear hadith on an issue comes to light, it is abandoned because it is considered against one's madhhab, or its correct meaning is changed through interpretation (ta'wil), or one gets rid of the hadith by saying that it is against our madhhab and in accordance with the madhhab of Imam Shafi'i. All the aforementioned forms fall under Taqlid Madhmum, which is entirely impermissible and worthy of condemnation. (I'lam al-Muwaqqi'in, p. 187)

In my opinion, the Taqlid that is prevalent in the world today, especially in Pakistan, Afghanistan, and India, is this very Taqlid Madhmum.

In these countries, the ijtihadi (juristic) statements of a specific Imam are not only preferred over the Sahih hadiths of the Prophet ﷺ, but various un-Islamic excuses are also made to abandon the Sahih hadiths. In all the books of the muqallidin, especially in "Tanzim-ul-Ashtat" and "Hidayah," from "Kitab al-Taharah" (The Book of Purity) to "Kitab al-Wasaya" (The Book of Wills), it is never said at any point that in this issue, the madhhab of Abu Hanifa is weak, and the madhhab of Imam Shafi'i and Imam Malik is correct, let alone Imam Ahmad.

Respected Readers! Allah the Exalted has blessed you with the gift of intellect and wisdom. Have you ever pondered over the treatment of the hadiths of the Messenger of Allah ﷺ and the scholars of the Ummah for the sake of your madhhab?

The muqallidin, who wander in the barren desert of Taqlid, while they make arrangements to disregard all the scholars of the Ummah, they also, in a blameworthy and prejudiced attempt, try to prove a great scholar and a lofty scholarly personality of the Ummah, Imam Shafi'i, to be of an academic level equal to a schoolchild, thereby completely paralyzing his established understanding and intellect. Despite this prejudiced approach of theirs, they, in turn, do not tire of calling us disrespectful to the venerable figures of the Deen and the scholars of the Ummah. Whereas, what greater disrespect could there be than to make interpretations of the complete hadiths emanating from the infallible blessed mouth of the Last Prophet ﷺ and to prefer the sayings of one's Imam over them.

Similarly, the muqallidin, leaving all the scholars of the Ummah, accept only one scholar as their "Imam in the Deen."

Respected Readers: There is a dire need to seriously think about this way of thinking and acting of the muqallidin. Every Muslim should abandon stubbornness and prejudice and protect his Deen and Iman.

(2) - Taqlid Mamduh (Praiseworthy Taqlid):

A person who is unable to understand an issue of the Deen and goes to a scholar for its practice, or someone who cannot find a solution to an issue in the Quran and Hadith and goes to a scholar to understand it. Similarly, if an incident occurs for which a common person cannot find a solution even after searching. Undoubtedly, for the solution of such issues, one will have to contact the scholars. All the above-mentioned forms of seeking truth or implementing knowledge are called Taqlid Mamduh.

Some people declare this type of Taqlid as permissible by saying that we do not oppose the Quran and Hadith; rather, we view the Quran and Hadith with respect. We only do Taqlid of one Imam out of necessity. But this type of Taqlid is also wrong for several reasons, because:

(1) Taqlid is a Bid'ah (innovation) because in the Khayr al-Qurun (best generations), there was no trace of it. The Prophet's ﷺ statement is: كل بدعة ضلالة وكل ضلالة في النار (Mishkat, p. 31/1).

Every new thing in the Deen is a Bid'ah, every Bid'ah is misguidance, and every misguidance leads to Hellfire. Despite the presence of this clear hadith of the Prophet ﷺ, to divide Taqlid into praiseworthy and blameworthy is like classifying Bid'ah into two types, 'good' and 'evil', whereas according to the Prophet's ﷺ statement, every Bid'ah is misguidance. For further clarification, see Allamah Shatibi's "Al-I'tisam" (p. 191/1). Similarly, details can be seen in "Al-Sunan wal-Mubtadi'at" (p. 15) and "Fatawa al-Deen al-Khalis" (104/1).

(2). The second reason for Taqlid Mamduh being wrong is that through its permissibility, the muqallidin try to gain other wrong advantages by declaring permissible Taqlid and personal Taqlid as permissible, and they make futile efforts to make interpretations in the Quran and Hadith for the sake of their madhhab. If someone objects to this behavior, they refer to Taqlid Mamduh and proudly start considering themselves as followers of the Sunnah. Thus, the muqallidin try to justify a wrong act by giving it a good name.

3- The third reason for the aforementioned Taqlid being wrong is that the forms presented for it are entirely wrong. Will an ignorant person choose a living scholar to solve his problems, or Imam Abu Hanifa? (who has passed away). If you say he will choose Imam Abu Hanifa, then as an "ignorant person" (jahil), he is unacquainted with the Imam's madhhab itself. How will he understand that scholar's madhhab and act upon it? The second reason is that no book of the Imam exists in the world to which one can refer. And if he goes to a living scholar, then what is the point of calling him Hanafi or Shafi'i? Because whichever scholar he goes to, his affiliation should be with that scholar, not with Imam Shafi'i or Imam Abu Hanifa. The second point is, will the scholar guide him towards the Prophet ﷺ or towards the madhhab of Imam Abu Hanifa?

Accepting the muqallidin's way of thinking, one might say that he is a follower of the madhhab, but the proofs they present are for the establishment of the taqlid of the living, yet they want to establish the taqlid of the dead from them. The example presented in the context

of establishing Taqlid Mamduh, that in case of not finding a solution to a problem in the Quran and Hadith, one should contact a scholar, also has no value.

In our view, these hypothetical and imaginary issues have no reality. What issue of ours is not in the Quran and Hadith, for which people feel the need? From this behavior of the muqallidin, it is clear that they consider the Quran and Hadith to be incomplete. Similarly, the scholar from whom this issue is asked, will he solve this issue from the Quran and Hadith or according to his own opinion?

If you say he will solve it according to the Quran and Hadith, then this is acting upon the Quran and Hadith, and your opinion is nullified. But if this scholar solves it with his own opinion, then the opinion of any scholar is not a proof in matters of religion. If a person accepts a ruling derived by a scholar from the Quran and Hadith, then this is following the proof from the Quran and Hadith from which the issue was solved, and not Taqlid…

Respected Readers: The consequences of Taqlid in Islam have proven to be very dangerous, which you can well gauge from the glimpse of the following harms (some harms … are present.)

(1). Due to Taqlid, a person remains deprived of the secrets and mysteries of the Quran and Hadith. A muqallid, only because of Taqlid, remains unaware of the correct meaning of the Quran and Hadith. This can only be understood by a person who has considerable experience in religious matters. A muqallid, by contenting himself with the words of his Imam, remains deprived of benefiting from the knowledge of the rest of the scholars of the Ummah.

(2). Experience shows that only because of Taqlid, a person either tries to prove weak and fabricated narrations as authentic and authentic ones as weak, or he frames it in such a wrong meaning that it clashes with another ruling of the religion. For example, when the Prophet ﷺ forbade witnesses [retracting their gift] and compared the one who does so to a dog that vomits and licks it up again. (Bukhari and Muslim).

Whereas, some Hanafis give this hadith the wrong meaning that if it is permissible for a dog to lick up its vomit again, then it is also permissible for us to take back a gift. Think about how the purpose of the Prophet's ﷺ command has been completely reversed here. As mentioned in "Al-Bida'at" with reference to Hashiyah Mishkat (1/290). And Allah is the one whose help is sought.

(3). Taqlid not only makes a person an innovator (bid'ati) but also does not let him feel that he is an innovator. Taqlid in itself is such a heinous innovation that it acts as a canker in the weakened body of the Muslim Ummah as a whole. History bears witness that a curse like Taqlid has always disfigured the form of Islamic Shari'ah and its mirror has remained dust-covered.

Allamah Ismail Shaheed, in "Idah al-Haqq al-Sarih" p. (81), has declared Taqlid to be a true innovation (bid'ah haqiqi).

(4). Due to Taqlid, a person gets into the habit of a curse like lying, because most so-called scholars, in establishing Taqlid, attribute lies to Allah the Exalted, the Prophet ﷺ, and the Sahaba Karam. Sometimes they say that Allah the Exalted has commanded Taqlid in the Holy Quran, whereas this is a clear lie against the Being of Allah the Exalted. Sometimes, by interpreting the hadiths of the Messenger, they try to find material for the establishment of Taqlid.

They gather material. Whereas the Shari'ah of Muhammad ﷺ is free from Taqlid, and they make a reprehensible attempt to prove a Sahabi to be a muqallid, whereas the status of the Sahaba Karam, may Allah be pleased with them, is higher than Taqlid.

The Sahaba, may Allah be pleased with them, have rejected the words of great Sahaba like Abu Bakr, may Allah be pleased with him, and 'Umar, may Allah be pleased with him, in comparison to the action and noble command of the Prophet ﷺ, as is present in Sahih Bukhari, the saying of 'Abdullah bin 'Abbas, may Allah be pleased with them both:

[يوشك ان تنزل عليكم حجارة من السماء اقول : قال رسول الله ﷺ وتقولون : قال ابوبكر وعمر] "I tell you the hadith of the Prophet ﷺ and you talk about Abu Bakr and 'Umar, may Allah be pleased with them both. I fear that stones might rain down on you from the sky."

Mr. 'Abdullah bin 'Umar, may Allah be pleased with him, and 'Abdullah bin 'Abbas, may Allah be pleased with them both, considered Hajj Tamattu' to be permissible, whereas Abu Bakr Siddiq and 'Umar, may Allah be pleased with them both, were not of the opinion of Hajj Tamattu'.

Seeing this situation, someone asked 'Abdullah bin 'Abbas, may Allah be pleased with him, that these two great Sahaba are not in favor of Hajj Tamattu' while you are in favor of it. Mr. 'Abdullah bin 'Abbas said: "The action of Abu Bakr Siddiq and 'Umar, may Allah be pleased with them both, is not a proof for us, but the saying of the Prophet ﷺ is a proof. I narrate to you the hadith of the Prophet ﷺ, and you talk about Abu Bakr and 'Umar, may Allah be pleased with them both. If this is your way of acting and thinking, I fear that stones may rain down on you from the sky."

So you should reflect! One should think about this exemplary saying of 'Abdullah bin 'Abbas, may Allah be pleased with them both, in refutation of Taqlid.

The Sahaba Karam, may Allah be pleased with them, would not even tolerate looking towards the word of the greatest of men in comparison to the commands of the Prophet ﷺ. So how could they be muqallidin? And the Sahaba Karam were not audacious people like today's muqallidin, who treat the hadiths of the Messenger of Allah ﷺ with all sorts of injustices. And Allah is the one whose help is sought.

(5). Due to Taqlid, it becomes difficult to differentiate between the ranks of the Prophet ﷺ and the scholars of the Ummah. Rather, a common scholar is given so much importance that his teachings and hadiths seem to surpass the station of Prophethood. It is the misguidance of Taqlid that causes a person to give a scholar the rank of a prophet, to look upon his sayings with more reverence than the sayings of the Prophet, and to disregard the commands of the Prophet without giving them any respect. If someone rejects a saying of an Imam based on evidence, he becomes very angry, but if the word of the Prophet is rejected, he does not care.

If someone says that the Imam has made a mistake in this matter, he gets angry. And if someone says that such and such hadith is a mistake, or abrogated, or not in accordance with our madhhab, they consider him a researcher.

How beautifully Allamah Ibn al-Qayyim has painted this picture:

والله لو خالفت نصوص رسوله نصاً صريحاً واضح التبيان وتبعت قول شيوخهم او غيرهم كنت المحقق صاحب العرفان حتى اذا خالفت آراء الرجال لسنة المبعوث بالقرآن نادوا عليك ببدعة وضلالة قالوا وفى تكفيره قولان قالوا انقصت الكبائر وسائر العلماء بل جاهرت بالبهتان Translation: By Allah, if you oppose the clear and explicit texts of His Messenger ﷺ and follow the sayings of their sheikhs and scholars, they will consider you a researcher and a man of spiritual insight.

And when you oppose the opinions of men in favor of the Sunnah of the one sent with the Quran, they will cry out against you with accusations of innovation and misguidance, and they will say, "There are two opinions regarding his excommunication."

They will say, "You have belittled the great scholars and all other scholars, and have even uttered a clear slander."

In these verses, Allamah Ibn al-Qayyim describes the condition of the muqallidin: if you oppose the authentic and clear hadiths in favor of the Imams of the muqallidin, they will consider you a researcher. But if you leave the opinions of their Imams because of the hadiths, they will sometimes call you an innovator, and sometimes misguided. In fact, they sometimes even start calling you a disbeliever and also accuse you of belittling the status of the scholars.

(6). Taqlid becomes a cause for transgressing the pure Shari'ah of the Prophet ﷺ, because the very purpose and goal of establishing Taqlid is to alienate people from the Sunnah of the Prophet ﷺ and to make them bound by the ijtihadi issues of an Imam. Here, one should distinguish between truth and falsehood, or we should remain in differentiation: the one whose call is towards Allah, the Glorious and Exalted, and His Messenger ﷺ, it should be understood that he is a seeker of truth. And the one whose call is towards the Auliya' Karam (venerable saints) or Ulema Karam (venerable scholars), it should be understood that he is a worshipper of falsehood or is afflicted with the disease of shirk, because he wants to establish the greatness of the Auliya' in people's hearts in competition with Allah the Exalted. Or the disease of Taqlid is present, because he describes such qualities of the scholars that common people would think that these scholars would never make a mistake in any issue of the Deen and are completely infallible.

The summary and essence of the entire preceding discussion is that Taqlid is a harmful disease that puts one's Deen and Iman at stake. It is entirely a Bid'ah in which the possibility of being praiseworthy is itself baseless.

Those who invite people to Taqlid are either unacquainted with the correct concept of Islam, or they are unaware of the devastating consequences of Taqlid, or, despite understanding its evil end, they are compelled to do so at the hands of prejudice and stubbornness. May Allah the Exalted make us all adhere to the Quran and Hadith (Ameen).

Second Discussion:

This discussion is about the answers to the false doubts and suspicions of the muqallidin.

We say with complete responsibility and confidence that there is no proof for the establishment of Taqlid, neither in the Quran and Hadith, nor is there any proof for it from the Athar (sayings/actions) of the Sahaba Karam. On the contrary, the refutation of Taqlid is clear in the Quran and Hadith, and the entire life of the Sahaba Karam affixes the seal of confirmation on the refutation and invalidity of a curse like Taqlid.

Yes, the devil has certainly cast doubts and suspicions in the hearts of the muqallidin regarding the establishment of Taqlid. In all the books that have come to light from the muqallidin on its establishment, a logically impossible attempt has been made to join the high peaks of two mountains. And such proofs have been given which have not even a remote connection with the establishment of Taqlid. They claim the Taqlid of Imam Abu Hanifa, but when it comes to proofs, they either mention the following of the Sahaba Karam, or they give the name of Taqlid to questions and dealings with a living scholar about issues, and they interpret the following of the ways of the Khulafa' al-Rashidin, may Allah be pleased with them, as Taqlid.

Please see the details of these in the coming pages (Insha'Allah). If, for the sake of your Deen's well-wishing, you put prejudice and stubbornness aside and seriously ponder this issue, then surely, by the grace of Allah, all doubts and suspicions will be removed.

An important point: Before mentioning the doubts of the muqallidin, we consider it necessary to keep this point in mind: "Every innovator, for the justification of his innovation, presents a proof from the Quran and Hadith. If one reflects on it, the refutation of that innovation is present within that very proof. Similarly, the doubts presented by the muqallidin in the establishment of Taqlid are also in the same state, that their other side can nullify the purpose of the muqallidin." Now, see the doubts of the muqallidin with their answers, point by point.

1- First Doubt:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ (Surah Al-Sajdah, Ayah: 24). Translation: And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

The muqallidin believe that Taqlid is established from this verse because there were also Imams among the Children of Israel who guided their nation, and this guidance is called Taqlid.

Answer: The first point is that this verse was revealed about the Children of Israel, and their condition is described in it, whereas you want to establish the Taqlid of the four Imams from it?

The second point is that the word (يَهْدُونَ بِأَمْرِنَا) itself indicates the refutation of Taqlid, because they did not call the creation of Allah the Exalted to their own opinion, but rather "by Our command," they showed the way of Allah. Taqlid is absolutely not established from this, because people were following the revelation sent down by Allah, whereas Taqlid is the name for accepting the word of a specific person from the Ummah without proof.

Respected Readers! It does not befit any Muslim to state the wrong meaning of the verses of the Holy Quran. This is an act contrary to the Iman and Islam of every Muslim. When we present verses from the Holy Quran in refutation of Taqlid, the muqallidin reject them by saying that these were revealed about the polytheists, but they do not see their own far-fetched reasoning.

The third point is that the cause of the misguidance of the Children of Israel was also this very Taqlid. In the Holy Quran, the divine statement is:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ Translation: The Children of Israel took their rabbis and their monks as lords besides Allah. Surah Al-Tawbah.

Presenting the behavior of the Children of Israel as proof means that today's muqallidin are like the accursed Children of Israel.

2- Second Doubt:

The muqallidin present this verse of the Holy Quran as proof: ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ Surah Al-Ankabut (43).

Translation: And these examples, none understand them except the scholars.

When the scholars of truth understand the Quran, it is obvious that the common people will understand the Quran from them and will accept the explanation given by them, and this very thing is called Taqlid.

Answer: Due to Taqlid, a person's intellect falls prey to hatred and stubbornness. He is completely deprived of the wealth of true wisdom, and thus, becoming estranged from intellect, he presents such arguments for his claim that become the cause of the negation of his claim.

The refutation of Taqlid is established from the above-mentioned verse because in it, Allah the Exalted has used the plural form (scholars know), whereas the Hanafis give Imam Abu Hanifa a unique distinction of understanding all issues of the Deen. The rest of the scholars of the Ummah have no value in their biased (sharmindah-e-insaf) eyes.

The second point is that when Allah the Exalted bestows the blessing of understanding the Quran upon a scholar, will that scholar tell the common people his own opinion, or the meaning of the Holy Quran? In this verse, there is no mention of qiyas and opinions. How do you establish the justification of Imam Abu Hanifa's opinion from it?

After all, if one considers, the Taqlid of the Imam is a distant matter; the Hanafis have started the Taqlid of the muqallidin, such as Shami, the author of Hidayah, and the scholars of Deoband, and others.

The third point is that the entire effort of the muqallidin is to establish the Taqlid of Imam Abu Hanifa, and they are at the forefront of engraving his scholarship, piety, and asceticism onto the smooth tablets of the minds of the common people with the chisels of exaggeration.

Whereas, in this verse, it is stated that the blessing of understanding the Quran has been given to the scholars. Regarding these very scholars, our question to the muqallidin is: Do these scholars refer to those who are alive or those who have passed away?

If it refers to living scholars, then the question of establishing the Taqlid of Imam Abu Hanifa does not even arise. And if it refers to the scholars who have passed away, then too, the

Taqlid of Imam Abu Hanifa is impossible because on the face of this entire earth, not a single book of Imam Abu Hanifa exists.

Some people believe that Imam Abu Hanifa has written a commentary on hadiths and a tafsir of the Quran. But this belief of theirs is baseless because the Imam has neither a commentary on hadiths nor has he written any tafsir. So where is this explanation present? If the Hanafis consider Hanafi Fiqh to be the tafsir of the Quran and the commentary of hadith, then we claim that this is their emotional and baseless statement, because it is impossible to get the tafsir of the Quran and the commentary of hadith from any book of Fiqh. But if the muqallidin insist, then they should take Hidayah and give us a commentary of Sahih Bukhari and a tafsir, or present a solution to any surah of the Holy Quran from Hidayah, etc. It is a matter unanimously known by all scholars that proofs are taken from the Quran and Hadith to support Fiqh, but the Quran and Hadith are not dependent on any Fiqh to explain their meaning and purpose. It is a complete code of life. O Muslims! Do reflect a little.

3 - Third Doubt:

The muqallidin present this narration of the Hadith, may Allah be pleased with him: The Messenger of Allah ﷺ said: Follow the two after me, Abu Bakr and ‘Umar.

Translation: The Prophet ﷺ said: “Follow Abu Bakr and ‘Umar after me.“ (Tirmidhi: 2/207, Mustadrak: 3/75, Mishkat: 2/560).

Sarfaraz Safdar, regarding this hadith in “Al-Kalam al-Mufid” p. (91), writes that personal Taqlid (Taqlid Shakhsi) is established from this hadith.

Answer: The deduction that Maulana Sarfaraz Safdar has made from this hadith, such deductions can only be expected from children and madmen. But for someone who is endowed with the blessing of wisdom to still act like a madman, one can only mourn his so-called intellect. To establish Taqlid from this hadith is ignorance. It is an irrational attempt made by other scholars. Taqlid is absolutely not established from this hadith for the following reasons:

1- First reason: Here the Prophet ﷺ has commanded to follow in matters of the caliphate, not in matters of religion, as will become clear later.

2- Second point is that in all matters, the Sahaba Karam, may Allah be pleased with them, differed with Abu Bakr and ‘Umar, as many examples of this are mentioned in the books of hadith. So why did they not do Taqlid of Abu Bakr and ‘Umar? Can you, in the light of this hadith, issue a fatwa of rebellion against the Sahaba Karam, may Allah be pleased with them?

3- Third reason is: During the caliphate of Abu Bakr, may Allah be pleased with him, the Sahaba Karam, may Allah be pleased with them, disagreed with the Caliph of the time, Abu Bakr, regarding jihad against those who withheld Zakat. But when Abu Bakr gave his arguments, they accepted and started the jihad. So, is submitting to arguments called Taqlid?

4- Fourth point is that if, in reality, personal Taqlid is established from this Taqlid, as is your baseless claim, then why is there no madhhab in the world attributed to Abu Bakr? Does anyone like to be called of the Siddiqi or ‘Umari madhhab? If not, why not?

Then, the madhhab of the Hanafis considers the Taqlid of the Sahaba Karam as impermissible, as is written in “Musallam al-Thubut” (2/30) etc.

The muqallidin have adopted a strange way of following the Prophet ﷺ. According to the Hanafis, the Prophet ﷺ commanded them to do Taqlid of Abu Bakr and 'Umar, but for their Taqlid, they go to Kufa and choose Imam Abu Hanifa.

5- Fifth reason is that there are many issues that Abu Bakr and 'Umar stated, but the Hanafis do not accept them. For example, Abu Bakr and 'Umar, may Allah be pleased with them both, did not perform the sacrifice (qurbani), whereas the Hanafis consider it obligatory (wajib), as is written in Mahalli by Ibn Hazm (9/2).

Similarly, 'Umar Faruq was of the opinion that wudu breaks by touching a woman ("mass al-mar'ah"). (Mishkat: 31/1).

Whereas the Hanafis are not of this opinion. Similarly, according to the narration of Musannaf Ibn Abi Shaybah, 'Umar Faruq used to say, "جمعوا حيث كنتم Perform the Jumu'ah prayer wherever you are." Whereas according to many scholars, the Jumu'ah prayer is not performed everywhere. Besides this, there are many other examples in the books of hadith where the Hanafis differ from Abu Bakr and 'Umar. For details, see our separate book (Ikhtilaf aur Khulafa' Rashidun).

According to the Hanafis, if the Prophet ﷺ commanded the Taqlid of Abu Bakr and 'Umar, then why do the Hanafis differ from Abu Bakr and 'Umar in numerous issues?

6- Sixth reason is that this question arises: will the following (iqtida') of the Sahaba Karam be done in the light of proofs or without proofs? If it is done without proofs, then what was the need for the four Imams? In that case, every person would follow the Sahaba Karam without proof. But if the muqallidin's answer is that the following of the Sahaba Karam will also be done according to proofs, then the permissibility of Taqlid is not established from this following.

7- Seventh reason: If the addressee of this hadith is the entire Ummah, then will the four Imams act upon this hadith, or are they exempt from the command of this hadith?

If we accept that they too will act upon it, then they became muqallids, and today's muqallids are not the muqallids of a muqallid. Whereas today's Hanafi muqallids, let alone Imam Abu Hanifa, do taqlid of the author of Hidayah, Qadi Khan, and even Ibn 'Abidin.

If the four Imams did not act upon this hadith, then how did you deduce the obligation of taqlid from it? It is possible that the hadith was abrogated, weak, or specific in their view. And if, in your opinion, there is some ambiguity in this hadith, it is not a general address, as Sarfaraz Safdar has indicated, then what is the proof for this specification and exception?

8- Eighth reason is: Were all the Sahaba Karam muqallids of Abu Bakr and 'Umar, or were there mujtahidin among them too? If all were muqallids, this is completely wrong because Ibn Mas'ud and others were mujtahids in your own view (and this is also a fact). And if there were mujtahidin among them, then they were not muqallids of Abu Bakr and 'Umar, and they also violated this hadith!!

9- Ninth reason is: Has Abu Bakr and 'Umar ever made a mistake or not? If you say they were infallible, this is against your own principle, because your rule is that "المجتهد يخطئ ويصيب" (Every mujtahid sometimes arrives at the truth and sometimes makes a mistake). If you accept their mistakes, then what will be the criterion for judging their right and wrong statements? If it is judged on the first and last touchstone of the Quran and Hadith, then taqlid is not established from this. Most of the Sahaba Karam, may Allah be pleased with them, presented proofs in refutation of the sayings of 'Umar, may Allah be pleased with him, and Mr. 'Umar retracted his saying.

Just as ‘Umar Faruq was about to implement the hadd (punishment) on an insane woman. But when ‘Ali came to know, you presented a hadith of the Prophet ﷺ and opposed it. In response to which, ‘Umar retracted his position. Abu Dawud, number: (2/3399) (2/356).

Similarly, when Mr. ‘Umar forbade giving a large mahr, a woman presented this verse of the Quran:

The verse presented was ﴿وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا﴾ “that a husband can give his wife a treasure in mahr. And you are forbidding giving a large mahr?” In response to this verse, ‘Umar retracted. Besides this, there are many other examples.

Imam Bukhari says about ‘Umar Faruq: “وكان وقافاً عند كتاب الله ـ” Meaning, ‘Umar would not even conceive of going beyond the Book of Allah.

So, to establish Taqlid from this hadith is a sign of foolishness. To state the wrong meaning of the hadiths of the Prophet ﷺ is as great a crime as fabricating a false hadith. The Prophet’s ﷺ statement is: “من كذب على متعمداً فليتبوأ مقعده من النار” “Whoever knowingly attributes a lie to me, let him take his place in the Hellfire.” (Bukhari and Muslim)

4 - Fourth Doubt:

The hadith of the Prophet ﷺ is: [رَضِيتُ لَكُمْ مَا رَضِيَ ابْنُ أُمِّ عَبْدٍ] (Mustadrak: 3/319)

Whatever ‘Abdullah bin Mas’ud, may Allah be pleased with him, likes for you, I am pleased with that for you. The muqallidin say that the foundation of Hanafi Fiqh is laid on the sayings of Ibn Mas’ud. Since the Messenger of Allah ﷺ is pleased with the sayings of Ibn Mas’ud, and Allah the Exalted is pleased with the sayings of the Prophet ﷺ, therefore Allah and the Messenger ﷺ are both pleased with and happy with Hanafi Fiqh. (Al-Kalam al-Mufid by Sarfaraz Safdar, p. 291)

Answer: Respected Readers! As usual, in the aforementioned deduction as well, to establish a nonsensical practice like Taqlid, distortion in the hadiths of the Messenger and speaking on behalf of the Messenger has been employed. Please observe the details of this distortion:

(1) - Can Allah the Exalted and the Messenger ﷺ be pleased with a fiqh in which it is written, “The one with the smallest organ” (The person who has the most right to lead the prayer is the one whose penis is the smallest or the largest) (Maraqi al-Falah p. 70).

Can Allah the Exalted be pleased with this Fiqh? in which there is no hadd (punishment) for fornicating with a woman hired for a fee. (Fatawa ‘Alamgiri, etc.).

Can Allah the Exalted be pleased with a Fiqh in which the rulings of the Shari’ah have been mocked?

Even the lowest type of believer cannot be happy with such a Fiqh full of absurdities? Alas! Today, even among Muslims, there have emerged those who challenge the jealousy (ghayrah) of Allah, in whose hearts there is neither fear of Allah nor shame before creation…

(2) - Is ‘Abdullah bin Mas’ud happy with the choice of Hanafi Fiqh and Taqlid for the Ummah, or is he happy with the choice of following the Sunnah of the Prophet ﷺ and the Sahaba Karam?

‘Abdullah bin Mas’ud, may Allah be pleased with him, himself says: [لا يقلدن احدكم دينه رجلاً

With emphasis upon emphasis, ‘Abdullah bin Mas’ud strongly states: that no Muslim should do Taqlid of any man in the matter of religion. (Majma’ al-Zawa’id: 1/180, I’lam al-Muwaqqi’in: 3/194) Similarly, see page number (27) of this book.

‘Abdullah bin Mas’ud is advising the Ummah to avoid Taqlid. He further says: [أُولَئِكَ أَصْحَابُ مُحَمَّدٍ ﷺ] Mishkat (1/302).

So ‘Abdullah bin Mas’ud, may Allah be pleased with him, is neither happy with Taqlid nor with Hanafi Fiqh for the Ummah. And the meaning of the hadith that Sarfaraz has stated is completely wrong.

(3) - The third answer is that in Hanafi Fiqh, in most places, issues have been stated contrary to the fatwa of ‘Abdullah bin Mas’ud, may Allah be pleased with him. Just as Ibn Mas’ud says that if a husband kisses his wife, he will perform wudu again (Muwatta Imam Malik: 1/39) Mishkat (1/39).

Whereas according to Hanafi Fiqh, such a person is not obliged to perform wudu again. Similarly, according to Ibn Mas’ud, it is not prescribed for a junubi (one in a state of major ritual impurity) to perform tayammum. Bukhari (1/39).

Whereas according to Hanafi Fiqh, a junubi can perform tayammum.

The fatwa of ‘Abdullah bin Mas’ud, may Allah be pleased with him, is that the reply to the salam in prayer can be given with a hand gesture. Whereas Hanafi Fiqh considers this to be abrogated. (Fatawa al-Deen al-Khalis: 1/173, Ibn Abi Shaybah: 3/302, Majma’ al-Zawa’id: 2/83).

Ibn Mas’ud, may Allah be pleased with him, says that a mosque can be moved from one place to another, whereas according to the Hanafis, it is absolutely impermissible to move a mosque. (Minah al-Jalal, Majmu’ah al-Fatawa)

Similarly, ‘Abdullah bin Mas’ud, may Allah be pleased with him, considers group dhikr (shi’) to be a bid’ah.

Whereas it is permissible according to the Hanafis. (As in Kitab al-Bida’ wa al-Nahi ‘anha p. 10) and (Fatawa al-Deen al-Khalis: 1/321)

Besides this, there are many other examples which are not necessary to state here. The aforementioned examples are sufficient to refute the wrong argument of the Hanafis. According to the Hanafis, if the Prophet ﷺ is pleased with Hanafi Fiqh only because it is based on the sayings of Ibn Mas’ud, may Allah be pleased with him, then why does Hanafi Fiqh not support the sayings of Ibn Mas’ud in the above-mentioned issues?

This proves that the muqallid is only concerned with his own desires; in their view, evidence has no value.

(4) - The fourth answer is: did the Sahaba Karam also do taqlid of Ibn Mas’ud or not? If they did, then we demand proof from you, but sir, you will be disappointed, you will not be able to produce such a proof because the Sahaba Karam, we seek refuge in Allah, were not people of innovation to fall into the curse of Taqlid.

But if you say that the Sahaba Karam did not do taqlid of Ibn Mas’ud, then the practice of the Sahaba Karam was against the hadith from which you want to establish the taqlid of Ibn Mas’ud, and Mr. Muqallid, only you are left to act upon this hadith.

(5) - The fifth point is: could Ibn Mas'ud make a mistake or not? If you think he could not make a mistake, then this is wrong because 'Abdullah bin Mas'ud was not infallible, and under the principle of [المجتهد يخطئ ويصيب] (The mujtahid errs and is correct), the possibility of him making a mistake was always present. That is why some of his mawquf (stopped) statements have been declared as errors.

For example, the issue of no tayammum for the junubi. Whereas tayammum is also established for the junubi. But if you say that the possibility of a mistake from him was present, then what would be the criterion for judging his error and correctness?

Certainly, this criterion is only the Quran and Hadith. If it meets this criterion, his saying will be accepted, but this will be called following the proof of the Quran and Hadith, not taqlid of Ibn Mas'ud's opinion and ijtihad.

(6) - The sixth answer is: in [رضيت لكم ما رضي لكم ابن ام عبد], did the Prophet ﷺ command to follow the opinions of Ibn Mas'ud or something else? If by "commanded" in this hadith, the opinions of Ibn Mas'ud are meant, then from this, na'udhu billah (we seek refuge in Allah), the command of the Prophet ﷺ to follow his opinions is necessary. Whereas this can never be, because the Prophet ﷺ cannot at all encourage following anyone's opinion.

He ﷺ said: [ستفترق امتی علی بضع وسبعین فرقة اعظمها فتنة علی امتی قوم . قیسون الامور برأیهم فیحرمون الحلال ویحللون الحرام] (Mustadrak: 4/430 - and he said it is Sahih on the condition of the two Sheikhs, and al-Haythami said in al-Majma': 1/179, its men are the men of Sahih, and Ibn Battah in al-Ibanah (1/274),

Ta'zim al-Sunnah (16) - My Ummah will be divided into some seventy-three sects. Among these misguided sects, the one that will be the greatest source of fitnah (tribulation) for my Ummah will be a people who will judge matters by their own opinion, thus making the lawful unlawful and the unlawful lawful.

The real purpose of the Prophet ﷺ in this hadith is that Ibn Mas'ud likes for my Ummah to follow the Quran and Hadith, and he wants to make possible in the hearts of the people of my Ummah the hatred of innovation and Taqlid and aversion from the people of innovation and Taqlid, in comparison to the Quran and Hadith. The Prophet ﷺ also likes this, and Allah the Exalted is also pleased with it. We also like it, and surely every believer likes it from the heart.

(7) - The seventh and final answer is that this hadith is present in Mustadrak (p. 319/1), whereas regarding Taqlid, Maulana Sarfaraz Safdar and other Hanafi muqallidin have taken a piece of it and ignored the rest of the hadith, in which there is a refutation of Taqlid. The full hadith is as follows:

From 'Amr bin Hurayth from his father, he said: The Prophet ﷺ said to 'Abdullah bin Mas'ud: Recite!

He said: Should I recite to you upon whom it was revealed? He said: I love to hear it from someone other than myself. He said: So he began Surah Al-Nisa until he reached: "So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these as a witness?" - The Messenger of Allah ﷺ was moved to tears, and 'Abdullah stopped. The Messenger of Allah ﷺ said to him: Speak. He praised Allah in the beginning of his speech and lauded Him and sent blessings on the Prophet ﷺ and bore the testimony of truth and said: We are pleased with Allah as our Lord and with Islam as our religion, and I am pleased for you with what Allah and His Messenger are pleased with. The Messenger of Allah ﷺ then said: I] [Abd is pleased with for you' am pleased for you with what Ibn Umm.

In this hadith, Ibn Mas'ud, may Allah be pleased with him, says: We are happy that Allah the Exalted is our Lord and Islam is our religion. He further says: I like for the Ummah what Allah and His Messenger like.

There is a need to reflect on this complete hadith, to see what Ibn Mas'ud, may Allah be pleased with him, likes for the Ummah, and how wrongly the muqallidin state the meaning of the hadith to support their baseless claim. And Allah is the one whose help is sought.

5 - Fifth Doubt:

Some muqallidin present this hadith from Sahih Bukhari that "Abu Musa al-Ash'ari, may Allah be pleased with him, says that as long as this scholar, i.e., Ibn Mas'ud, is among you, do not ask me any question, but ask Ibn Mas'ud." Regarding this hadith, the muqallidin say that personal Taqlid (Taqlid Shakhsi) is established from it. The Prophet ﷺ had sent Mu'adh bin Jabal, may Allah be pleased with him, to Yemen, where he used to teach people Islamic teachings. (Bukhari: 2/997)

The muqallidin want to establish personal Taqlid from this as well.

Similarly, the Prophet ﷺ had also appointed amirs (leaders) in different regions who used to solve the problems of the local people. (Bukhari: 1/1079)

Besides this, Ibn Abbas says: [لم نحاوزها] meaning if a reliable person tells us a fatwa, we will accept that fatwa.

Similarly, a man comes… a woman came to the Prophet ﷺ to ask a question. The Prophet ﷺ ordered her to come again. The woman said, if I come again and you are not here, then what should I do? He ﷺ said that if I am not here, then come to Abu Bakr!

The muqallidin try to establish personal Taqlid from this hadith as well. For the establishment of Taqlid, many more such proofs are present in Sarfaraz Safdar's "Al-Kalam al-Mufid": (94, 95).

The Answer: Respected Readers: Leaving aside the clear proofs, these far-fetched arguments of the muqallidin are like a speck of dust relying on a straw for support. The muqallidin hold the Sahaba Karam responsible for an act of which they are not only innocent but have also refuted it themselves. The state of love of the Sahaba Karam was such that they considered even looking at another matter in comparison to the hadiths of the Prophet ﷺ as a precursor to the end of faith, whereas today's muqallid considers acting upon the hadiths of the Messenger as an insult to himself, a requirement of faith.

Before reading the books of Sarfaraz Safdar, Taqi Usmani, and other such Hanafi authors, we had a good opinion about their knowledge and piety, but:

When we studied their books, all the realities of their knowledge and piety were revealed to us, and their method of scholarship appeared so covered in the layers of dust of Taqlid and ignorance. If this is the state of the religious and Islamic concept of the famous and anti-mainstream hollow scholars of the muqallidin, then what would be the state of their common people? - And Allah guides whom He wills to a straight path.

Now, please observe the answers to the aforementioned doubt of the muqallidin:

(1) - The first is that the Sahaba Karam were not muqallids of anyone. Some hadiths regarding this are present on the previous page, see the rest here. (Bukhari: 2/648).

‘Imran bin Husayn, may Allah be pleased with him, said: The verse of Mut’ah was revealed in the Book of Allah, we practiced it with the Messenger of Allah ﷺ, and no Quran was revealed to prohibit it, nor did he forbid it until he died. A man said what he wished with his opinion. Muhammad said: It is said that he was ‘Umar.

Mr. ‘Imran bin Husayn, may Allah be pleased with him, says that the command for Hajj Tamattu’ was revealed in the Holy Quran, and we performed Hajj Tamattu’ with the Prophet ﷺ. Neither the Quran forbade us nor the Prophet ﷺ. This continued until he ﷺ passed away. But a man wanted to say something else according to his own opinion. Muhammad says that this man was Mr. ‘Umar. This man was Mr. ‘Umar, may Allah be pleased with him.

In this hadith, ‘Imran bin Husayn is refuting ‘Umar Faruq because he was not in favor of Hajj Tamattu’.

‘Imran bin Husayn says: When a solution to an issue is present in the Quran and Hadith, then if the saying of any great Sahabi is against it, it should be rejected, even if it is Abu Bakr and ‘Umar. Similarly, it comes in Sahih Bukhari: [أَنْهَكُمُوا الرِّثَائِيَّ وَفِي رِوَايَةِ أَنْهَكُمُوا إِيَّاكُمْ عَلَى دِينِكُمْ] (Bukhari: 2/1087)

Sahl bin Hunayf, may Allah be pleased with him, says that in comparison to the Deen, do not give any importance to your own opinion, rather consider it as an accusation. Meaning, the opinion of most scholars will be against the hadith, but you should follow the hadith of the Messenger of Allah ﷺ, even if it is against reason and analogy, because religious understanding is the highest.

Similarly, in a hadith of Bukhari (1/219), it is mentioned that: a man asks Ibn ‘Umar about kissing the Black Stone. Ibn ‘Umar replies: I have seen the Messenger of Allah ﷺ kissing the Black Stone. The man asked again: [أَرَأَيْتَ إِنْ زُوحِمْتُ أَرَأَيْتَ إِنْ غُلِبْتُ] “Tell me, what should I do if I am caught in a crowd or overpowered?” Ibn ‘Umar started saying: [اجعل " أرأيتك " باليمن رأيت رسول الله ﷺ يستلمه ويقبله] “Throw your opinion in Yemen! I have seen the Messenger of Allah ﷺ kissing the Black Stone and touching it.”

This was the state of the Sahaba Karam that they were not even willing to consider anyone’s word against the hadiths of the Messenger ﷺ. Whereas the muqallidin sacrifice the treasure of hadiths for the sake of one Imam. They make the obedience and opposition of one Imam the criterion of friendship and enmity. If a Sahih hadith is rejected, not even a flea crawls on their ears, whereas if a saying of their Imam is rejected in comparison to a Sahih hadith, they bestow titles of disrespect, prejudice, and extremism. So, respected reader! Do not be afraid of these kinds of accusations from them. Allah the Exalted is your helper, Insha’Allah.

(2).- The second answer is, did the Sahaba Karam teach according to the command of the Last Prophet, or according to the rulings of the Quran and Hadith…..? So, is Taqlid established from the teaching of the Quran and Hadith?

Do the muqallidin not have even a slight remnant of fear of God and shame before creation in their hearts?

(3) .- The third answer is, did the Sahaba Karam absolutely accept the word of any amir, any caliph, or any scholar? Or did they accept their word in agreement with the Quran and Hadith? If they accepted it in agreement with the Quran and Hadith, then this is what we say: that you should accept the words of the Imams of the Deen and scholars in accordance with the Quran and Sunnah. But if your view is that they used to accept everyone’s word absolutely, then this would be a denial of Taqlid, and attributing it to the Sahaba Karam is a complete

lie, because they have rejected countless such sayings in comparison to the Quran and Hadith. Allah the Exalted has stated in the Holy Quran: [فان تنازعتم في شيء فردوه الى الله والرسول] Meaning, if you fall into mutual disagreement on any issue, then present it to the Quran and Hadith. Disagreement is either with a caliph and amir, or with a scholar and mujtahid. The way to end it is to act upon the Quran and Hadith.

6 - Doubt:

Some muqallidin object that you too accept the words of scholars, you present references from their books. In the chapter of Jarh wa Ta'dil (criticism and praise of narrators), you accept their words. Similarly, you accept the tafsir and translation of the mufassirin (exegetes) without question. Questions about religious issues have always been asked of scholars. Whether it was in the time of the Sahaba Karam or any other time. All these forms indicate the establishment of Taqlid.

Answer: This is a major doubt of the muqallidin, which they have mentioned in great detail in their books and have used it to argue for the establishment of Taqlid in an extremely absurd manner.

A scholar has an opinion and he has a narration. To accept a scholar's opinion without proof is impermissible Taqlid, whereas to accept his narration with the Quran and Hadith is permissible by the consensus of the entire Ummah.

It is considered permissible by consensus. As Allamah Shawkani has mentioned in "Al-Qawl al-Mufid fi Adillat al-Ijtihad wa al-Taqlid." Similarly, when a scholar performs jarh or ta'dil on a hadith narrator and informs the Ummah about it, this is not his opinion but his observation (mushahadah), because he perceives the narrator's falsehood and weakness through observation and then informs the Muslims about it, and in matters of religion, it is necessary to accept a Muslim's observation. If the muqallidin have had a break from reading fiqh and have studied usul al-hadith, then they would surely have found this principle of jarh wa ta'dil that "the ambiguous jarh (jarh mubhamah) of a critic will be unacceptable until a clear proof of observation is presented for it." This is not only a clear difference between the two, but it is also a refutation of Taqlid. Even if the muqallid knows, why is ambiguous jarh not accepted without proof? This should be a clear and strong refutation for the muqallidin, that on one hand they are followers of Taqlid, and on the other hand they refuse to accept ambiguous jarh. Either accept ambiguous jarh or repent from Taqlid. The muqallidin need to reconsider their lack of knowledge and flawed way of thinking.

Similarly, there is a very clear difference between Taqlid and asking a scholar a question, because Taqlid is the name for accepting the words of a specific Imam in a matter of religion without proof, or accepting all the words of the muqallidin of an Imam without proof. Just as today's Hanafis are muqallidin of Shami, Qadi Khan, and the author of Hidayah, etc.

Istifta', i.e., asking a question from a scholar who has an understanding of the Quran and Hadith, is correct and permissible. And the understanding and knowledge of the Prophet's ﷺ Sunnah is his objective and focus, not the scholar himself. Because he is only a means of reaching the Sunnah. And when the questioner comes to know that he has not been given a fatwa according to the Quran and Hadith, he goes to another scholar and inquires about the issue according to the Quran and Sunnah. This is an opposing course of action that has no

connection with Taqlid at all. Because the muqallidin try to prove the wrong statements of the Imam as correct.

They make a desperate effort.

The second point is that there is a difference between asking a question to a living scholar and a deceased scholar. A living scholar is requested to solve a problem according to the Quran and Hadith, and if he does not find the solution in the Quran and Hadith, one has to go to another scholar. In comparison, the need to do taqlid of a deceased scholar does not arise at all, because a question cannot be asked from him face to face.

If the muqallidin say that one should refer to their books, then in the presence of their books, should one refer to the Quran and Hadith, when the Quran and Hadith are the complete religion? And then how can a person become a muqallid of the Imam, because he can neither ask him a question face to face nor can he understand the books.

Respected Readers: The Hanafi gentlemen want to establish the taqlid of Abu Hanifa by narrating his virtues. But when it comes to giving proofs, they call asking a living scholar a question taqlid. All the issues of taqlid are based on conjecture and fancies. They have no connection with realities.

Today's muqallidin need to come out of the evil of taqlid and step onto that highway of truth which the Prophet ﷺ has declared as the path to Jannah. Only in this way can the muqallidin enjoy the true sweetness of research.

Furthermore, accepting the translation and tafsir of the mufassirin is also not taqlid, because they present a chain of narration (as is the method of some mufassirin). If they interpret a verse on their own, which is in accordance with the Quran and Hadith, we accept it. But if it is against the Quran and Hadith, we leave it. Because, by the grace and mercy of Allah the Exalted, we are not blind that we would accept both the good and bad tafsir of a mufassir without distinction. When a mufassir or muhaddith states something in accordance with the Quran and Hadith, which contains a point of wisdom, then to accept it There is no harm, because that interpretation or wisdom is known from Arabic.

Since both the Quran and Hadith were revealed in the Arabic language, this cannot be called Taqlid.

Another point is that if the Hanafis interpret accepting the tafsir of the mufassirin as Taqlid, then why are they themselves deprived of this good fortune? And why don't they call themselves Ibn Jariri or Ibn Kathiri, etc.? Whereas the state of the Hanafis is that they are not ready to accept any other Imam in the Ummah as a scholar besides Imam Abu Hanifa.

We want to ask the Hanafis, are you muqallids of Imam Abu Hanifa or muqallids of the mufassirin? If you are muqallids of Imam Abu Hanifa, then why do you accept the interpretations of the mufassirin? Is this not a contradiction (in your opinion)? And talfiq is the name for joining two layers of cloth. Similarly, searching for something of one's interest and not finding it is also called talfiq.

The second point is, why don't the Hanafis do Taqlid of Imam Abu Hanifa's tafsir? From this, it seems that the Imam has no tafsir at all, or if he did, it has probably been lost to the ravages of time. And if the Hanafis are muqallids of the mufassirin, why do they claim the Taqlid of Imam Abu Hanifa? Either the Hanafis should say that taking the translation of the mufassirin and accepting their tafsir is not Taqlid, or they should abandon the Taqlid of Imam Abu Hanifa and do Taqlid of the mufassirin.

This objection of the muqallidin also has no reality in its place, that "in every era, questions have been asked of scholars," whether it was the era of the Sahaba Karam or not, is a proof that Taqlid is permissible. But no one can prove that the Sahaba Karam did taqlid of each other and called each other Siddiqi, 'Umari, or 'Abbasi.

"Yes," they would ask each other questions about the Quran and Hadith. They rejected each other's opinions in the face of the command of the Quran and Hadith and embraced the Quran and Hadith. There is a need to do the same today.

As "Ismail Shaheed" writes in his book "Idah al-Haqq al-Sarih" p. 3:

He writes: "And one should keep one's way purely Muhammadan and tread on the ancient Sunnah of the Prophet ﷺ, and should not consider it necessary to follow a specific (fiqhi) madhhab or enter a specific Sufi path. Rather, these fiqhi madhhabs and Sufi paths should be considered like the shops of a perfumer and a grocer, that when something is needed, one can go and get it from any of these shops, and one should consider oneself only a soldier of the Muhammadan army… etc."

7 - Seventh Doubt:

Some muqallidin define Taqlid as follows: Acting upon the word of an Imam without proof. Proof is not asked for because that Imam has insight into the Quran and Hadith, and the issue he has derived from the Quran and Hadith is acceptable. So what is the harm in doing such Taqlid? (as the muqallid of the muqallidin has written).

The aforementioned Taqlid is also incorrect and wrong for a few reasons.

Answer: (1) - The first reason is, why should proof not be demanded from this Imam? Because he is not a prophet that his word should be accepted without question. This is why Muslims were forbidden, because it was the characteristic of the Jews that they did not demand proof from their scholars and saints. Allah the Exalted's command is: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ that they took their rabbis and monks as lords besides Allah. Similarly, Allah the Exalted says in Surah Yusuf: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ Say, "This is my way; I invite to Allah with insight, I and those who follow me."

Insight (basirah) is called reaching the depth of a matter with proofs. Accepting a matter without proof is called ignorance (jahalat), because the entire Ummah is in agreement that every muqallid is ignorant (jahil) (Tafsir al-Qurtubi: 2/213).

(2) - The second reason is, how will it be known which Imam knows more than all the scholars? This is only possible when the muqallid is well-versed and informed about the Quran and Hadith, the sayings of the Sahaba, and their proofs, and at the same time, he knows the sound and weak among the prevalent ones. In such a situation, it can be assumed about a scholar or an Imam that he knows the most. But when a person's state of knowledge is like this, he does not need Taqlid, because the muqallidin themselves say that Taqlid is a necessity for the ignorant. It is strange that the muqallidin, who consider themselves ignorant in religious rulings, become experts in judging the scholarly ability of scholars, but consider themselves incapable of understanding and comprehending the rulings of the Shari'ah.

(3) - The third reason is, can a person with insight make a mistake or not? (He can, because it is a requirement of humanity and human nature). So we ask about Imam Abu Hanifa, that along with being a distinguished scholar, do the Hanafis believe that he could make a mistake

or not? The answer from the Hanafis is that Imam Abu Hanifa could also make a mistake, and this is also a reality because the Hanafis, in many issues, leave the opinion of Imam Abu Hanifa and give fatwa on the opinion of the Sahibayn (his two main students). So, if you have time, study Hanafi Fiqh a little, so that you may know that in many issues, they have written that "and the fatwa is on their saying" - for example, in muzara'ah (sharecropping), etc.

Besides this, in the fatawa attributed to Imam Abu Hanifa, there is a weak narrator; the scholars of the Ummah have called him a weak narrator. See the details of this in the coming pages.

Those who declare Imam Abu Hanifa to be the most insightful in comparison to all other scholars of the Ummah, we ask them: when there is no written work of Abu Hanifa on this earth, no book of his in the books of hadith, no such commentary in the explanations of hadith that can be attributed to him, and when in the libraries of the world there is no such book in the collection of books that can be called the scholarly achievement of Imam Abu Hanifa, then how do you make endless claims about the religious insight of the Imam from every pulpit? Every Muslim who is connected to the Quran and Sunnah, when he analyzes the Hanafi madhhab in comparison to other madhhabs, putting aside prejudice, this reality will become completely clear to him that most of the rulings of the Hanafi madhhab are based on weak narrations, mawqufat (statements of Sahaba), and maqtu'at (statements of Tabi'in), and acting upon Sahih hadith is not in the fate of this madhhab's way. See Nasb al-Rayah, I'la al-Sunan, etc.

(This admission is present in the books of the Hanafis: that according to the Hanafis, a mawquf hadith is also a proof, mursal is also, and da'if is also a proof. See (Hadith aur Ahl-e-Hadith). Maulana 'Abd al-Hayy Lakhnawi al-Hanafi himself writes about Hidayah, etc.: "that in these reliable books, all the hadiths are fabricated." Translation of Muqaddimat al-Dirayah, printed by Yusufi, p. 13. Maulana Yusuf Ludhianvi says: "The people of knowledge know that in Hidayah, many narrations are by meaning, and some are such that they have no existence in the books of hadith." Monthly Bayyinat, December 1981)

But only a reliable scholar who is free from prejudice can understand this matter; every student and deficient Mullah cannot understand it.

8 - Eighth Doubt:

Some muqallidin, devoid of intellect and wisdom, say that the basic system, educational system, and domestic system are all functioning due to Taqlid. For example, if a military or political leader gives instructions regarding a battle, and a soldier standing on the battlefront opposite the enemy's line demands proof during the ongoing battle, this behavior will surely turn an imminent victory into a defeat. Similarly, if a wife makes compliance with her husband's command conditional on proof, this action of the wife will not only end the domestic peace and comfort. They say: this proves it.

Answer: In reality, Taqlid is the origin of ignorance, which is why the muqallidin say such baseless things. Obeying the amir (leader) in what is good (ma'rufat) is not called Taqlid but Ittiba' (following). Allah the Exalted's command is: ﴿وَأُولِي الْأَمْرِ مِنْكُمْ﴾ "And those in authority among you."

And in the hadith it comes: [من اطاع امیری فقد اطاعنی] "Whoever obeys my amir has indeed obeyed me." In this hadith, obedience to the amir is mentioned, not to the mujtahid. Because no one would say [من اطاع المجتہدین فقد اطاعنی] "Whoever obeys the mujtahidin has obeyed me."

The second point is that if the amir commands to do a certain work from among worldly affairs, there is no need for proof for it. But if he commands a work from among the affairs of the Deen, its compliance will be conditioned on the proof of the Quran and Hadith, because the Prophet ﷺ says [انما الطاعة في المعروف] - (Obedience to the amir is in good deeds, not in evil ones).

Similarly, in a hadith it comes: [لا طاعة لمخلوق فى معصية الخالق] "There is no obedience to a creature in the disobedience of the Creator." (Ibn Abi Shaybah, etc.)

Furthermore, if a husband commands his wife to do something in accordance with the Shari'ah of Muhammad, then obedience to him is obligatory upon the wife, but in violation of the Shari'ah, the wife is permitted to disobey her husband. Whereas Taqlid is the name for accepting every word of the Imam, whether it is an error or correct. Similarly, Islam has made the wife responsible for the obedience and service of the husband.

The Prophet's ﷺ statement is: [ولو امرها ان تنقل الحجارة من جبل اسود الى جبل ابيض ومن ابيض الى احمر لكانت لها ان تفعله] (Mishkat 1/283) "If a husband were to command his wife to move stones from a black mountain to a white mountain, and from a white to a red, it would be upon her to do it." Although this is a futile and fruitless effort, the Shari'ah has still emphasized obedience.

We only want to request the muqallidin that instead of becoming the wives of the mujtahidin, they should become the slaves of the Quran and Hadith, so that they may be crowned with complete honor.

9 - Ninth Doubt:

Some muqallidin believe that abandoning Taqlid has many great harms. These objections are presented point by point with their answers.

(1) - The very first harm is that abandoning Taqlid creates secondary and unnecessary issues. Also, that abandoning Taqlid becomes a cause of corruption (fasad).

Answer: First of all, to divide religious issues into secondary (furu'i) and primary (usuli) is a bid'ah because no principle applies to it. The second point is that there are no unnecessary issues in the Deen.

The third point is that our issues are to recognize the names and attributes of Allah the Exalted and Tawhid, and to act upon the Sunnah ways of the Prophet ﷺ. To weigh the words of scholars in the scale of the Shari'ah of Muhammad, to save the Ummah from shirk, Taqlid, and bid'ah. We believe that Allah is established over the Throne (mustawi 'ala al-'arsh), whereas the Hanafis are not of this opinion. We believe the Quran to be the word of Allah the Exalted, whereas the Hanafis believe the Quran to be a creation of Allah the Exalted. Similarly, we are of the opinion that the knowledge of Allah Subhanahu wa Ta'ala is present everywhere, whereas the Hanafis are of the opinion that the Being of Allah Subhanahu wa Ta'ala is present everywhere. Now the question is, are these unnecessary issues?

The custom of the muqallidin is that they keep writing hypothetical issues, absurdities, and innovations in their books. Qadi Khan, Shami, and Hidayah, etc., are masterpieces of this kind. The majority of the books of the Deobandis and Barelvis are mixed with innovations and absurdities.

Respected Readers! The command of the Prophet ﷺ should not be considered unnecessary, because in the sight of Allah Subhanahu wa Ta'ala every way of His Prophet is beloved.

The fourth reason is that corruption does not arise from stating the issues of the Deen; rather, ignoring the truth becomes a cause of fitnah and fasad.

(2) - The muqallidin mention the second harm of abandoning Taqlid as follows: due to leaving Taqlid, laxity and mutual animosity arise in the Ummah, because this will lead every person to start interpreting the Quran and explaining the hadith from his own intellect. And this work becomes a cause of harm to Islam.

Answer: The real reason for abandoning Taqlid is that every Muslim should learn to love the Sunnah ways of the Prophet ﷺ and become so eager for the search of truth that for its attainment, he sometimes goes to one scholar and sometimes to another, and this quest for truth continues until the last moments of life. But a muqallid has more love for the opinions and intellectual arguments of his Imam compared to the Sunnah ways of the Prophet ﷺ. If a Sahih hadith comes against his madhhab, he does not hesitate to formulate a thousand answers to reject it if needed. Whereas we practice that laxity and ease which has been permitted by Allah the Exalted and the Prophet ﷺ. We do not consider the lawful as unlawful because of someone's opinion.

On the contrary, the muqallidin only declare that thing as permissible which their Imam has permitted, and what their Imam has declared as unlawful, they consider it unlawful, but they do not bother to ask for the reason why this thing is unlawful? This is exactly the same disease that was present among the Jews and Christians, which Allah the Exalted has pointed out in this verse: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ "That they took their rabbis and monks as lords besides Allah." We are not proponents of laxity and permissiveness of our own accord.

10 - Tenth Doubt:

The tenth objection of the muqallidin is that Mirza Ghulam Ahmad Qadiani and the founder of the Hadith-rejecting sect, Muhammad ‘Umar Chakralvi, were non-muqallids, and this was the result of abandoning Taqlid.

Answer: Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, may Allah be pleased with them, and all the Sahaba Karam of the Khayr al-Qurun, may Allah be pleased with them all, and the mujtahidin were also non-muqallids. They were followers of the Quran and Sunnah and declared their disassociation from Taqlid.

Ghulam Ahmad Qadiani was of the Hanafi madhhab, because his son, Bashir Ahmad Qadiani, in “Sirat-e-Mehdi: 2/29,” writes that my father never claimed to be Ahl al-Hadith. Similarly, the author of “Tahrik-e-Ahmadiyyat,” Muhammad ‘Ali Mirzai, writes: “that Hazrat Mirza Sahib was openly of the Hanafi madhhab from the beginning to the end of his life.” (Tahrik-e-Ahmadiyyat: 1/11, Zarb-e-Shadeed p. 21).

The second point is that if one person accepts the truth and another is unsuccessful in it or in some work is similar to him, how does that affect the truthfulness of the one on the truth? Meaning, the monotheists (muwahhidin) do not worship other than Allah, and the atheists (dahriya) also do not worship other than Allah. So does this diminish the tawhid of the monotheists? No.

The monotheists are monotheists in their place, and the atheists are stuck in the mire of atheism and materialism in their place. This and other such things, which fall into the category of baseless and absurd, the muqallidin continue to write in their books.

11 - Eleventh Doubt:

This objection the muqallidin have often written in their books, that Imam Ibn Hazm, Imam Shawkani, Siddiq Hasan Khan, Thana’ullah, and Wahid-uz-Zaman are counted among your great scholars and were also non-muqallids. They have written many wrong issues in their books, and you present from their books as proof. This means that you are their muqallids. (Al-Kalam al-Mufid by Sarfaraz Safdar, p. 73).

Answer: Our call is that the word of every person from Abu Bakr Siddiq, may Allah be pleased with him, until the Day of Judgment, if it is in accordance with the Quran and Hadith, should be accepted, and if the word of any Sahabi or any scholar is contrary to the Quran and Sunnah, it should be rejected. Their personal respect and honor are accepted, but their words will certainly be weighed in the balance of the Quran and Hadith. Since it is the way of the Hanafis to not only view the words of Imam Ibn Hazm, Sheikh-ul-Islam Imam Ibn Taymiyyah, and other scholars with a bad eye but also to tarnish their character with foul language. They consider scholars of the Deen… and the muqallidin, without thinking that in the court… They consider scholars of the Deen… and the muqallidin, without thinking that these were human beings and they could also make mistakes, have made them the target of their criticism, while foul language against the scholars of Ahl al-Hadith is a favorite topic of the Hanafi school of thought.

So this is the reliable answer to those objections which the muqallidin take from the books of Ahl al-Hadith scholars and make mistakes. It is our claim that the muqallidin often do not understand the issues.

According to the poet: How many find fault with a correct statement, while the defect lies in their own sick understanding.

The main point is that this objection does not apply to us but to the Hanafi muqallidin, whose fiqh is full of opposition to the Quran and Sunnah, in which the bounds of modesty and shame have been transgressed. Instead of the Hanafis refuting these wrong issues, they mix heaven and earth in their defense. Every person with consciousness can understand what the meaning and reality of the claim the Hanafis openly make of following the Quran and Hadith is? If the contradiction between verbal claims and actions is not a sign of hypocrisy, what else is it?

The stage has passed with great success towards correctness.

But despite this, the Hanafis consider Islam to be incomplete. One can only mourn their sick thinking. Some muqallidin have even written that "not even a small part of the Deen is proven from the texts (proofs from the Quran and Hadith)." It is possible that this view about the Quran and Hadith is also held by the Hanafis because, as prejudiced and extremist muqallids, it is not far-fetched for them to say such things. What is the ruling for those who hold such a belief about the Quran and Hadith? We ask this question to the Hanafis.

(2) - The second reason is that when these issues are not in the Quran and Hadith, from where did the muqallidin find them?

If they have created them on their own, apart from the Quran and Hadith, then this is a bid'ah (innovation), and every Muslim declares his disassociation from bid'ah. And if these issues are not self-made but are derived from the Quran and Sunnah, then we have no objection to them because the Quran and Hadith are our charter, and we are their followers.

May Allah grant us that. It is Allah the Exalted who has given us the taste of the Quran and Sunnah.

Moreover, we say that the muqallidin should prove this issue from Imam Abu Hanifa with a chain of narration, that he said that after the opening takbir, saying Subhanakallahumma is Fard or Wajib or Sunnah. We challenge the muqallidin to prove even two rak'ahs of prayer from Imam Abu Hanifa. If they say that it is in the books of the jurists and the Imam did not say it, then this is the achievement of the later ones, while the claim is of the Taqlid of Imam Abu Hanifa. How much difference is there between these two? Just think!

(3) - The third reason is that if the muqallidin do not know the answers to these questions, it does not mean that no other scholar knows them either.

"By the grace of Allah the Exalted," we are capable of finding the solution to these issues in the light of the Quran and Hadith, about which people say that their solution is not in the Quran and Hadith. By the grace of Allah the Exalted and His help, there is no power and no strength except with Allah. "سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ" No one should be overjoyed at our victory.

We are saying this merely because if a humble student like us can solve it, then great scholars are all the more capable of solving it.

12 - Twelfth Doubt:

Most muqallidin, in their books, in the light of the Quran and Hadith, ask for the answer to a few issues from the non-muqallidin:

(1) - The first question is, is reciting "Subhanakallahumma" in prayer Fard (obligatory), Wajib (necessary), or Sunnah?

(2) - The second question is, if "Attahiyat lillah" is recited in place of "Subhanakallahumma" in prayer, will the prayer be repeated, or will the prostration of forgetfulness (sajdah sahw) be performed?

Answer: The aforementioned questions are wrong for the following few reasons:

(1) - The first reason is that this shows that the Hanafis are neither capable of solving all religious issues in the Quran and Sunnah, nor are they ready to accept the Shari'ah of Muhammad as a complete code of life. Otherwise, they would not mention such foolish questions. This belief is entirely against the Holy Quran. Allah the Exalted's command is: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ that the Deen of Islam has passed through every stage of completion and perfection with great success.

ورسوله فهو المطاع وقوله المقبول اذ هو صاحب البرهان والامر منه الحتم لا تخير فيه عند ذى عقل وذى ايمان من قال قولاً غيره قمنا على اقواله بالسبر والميزان وان وافقت قول الرسول وحكمه فعلى الرؤس نثال كالتجان او خالفت هذا رددناها على من قالها من كان من انسان او اشكلت عنا توقفنا ولم نحرم بلا علم ولا برهان هذا الذي ادى اليه علمنا وبه تدين الله كل آوان Al-Qasidah al-Nuniyyah p. (178) by Ibn al-Qayyim

Summary of the verses: The gist of the above verses is that it is obligatory for every Muslim to follow the words and actions of Muhammad ﷺ.

It is obligatory to obey his commands. No one has the authority to deny all the commands of the Prophet ﷺ or to accept the commands that are in accordance with his madhhab and leave the rest.

The sayings of the scholars of the Ummah, if they are in accordance with the Shari'ah of Muhammad in the balance of the Prophetic Sunnah, should be accepted. And if they are not in accordance with the Shari'ah of Muhammad, they should be left (no matter whose saying it is), because it does not befit a Muslim to even look towards anyone in comparison to the statements of the Prophet ﷺ. And if the word of a scholar is ambiguous, one should pause and not adopt it without proof and clarification.

This is the certain way to remain steadfast on the religion of Muhammad, and it is also the requirement of knowledge and prophethood.

In their sixth objection, the muqallidin have declared disrespect as a result of abandoning Taqlid. Now the question arises: are the muqallidin, who accept all the ijtihadi and non-ijtihadi issues of one Imam and ignore the commandments of the Shari'ah of Muhammad, more disrespectful, or the followers of the Prophetic Sunnah…?

The reality is that when the sayings of the Sahaba Karam come against the Hanafi madhhab, the Hanafis say that this is the opinion of the Sahaba, it is not necessary to act upon it. Their Taqlid is permissible. In this regard, there are hundreds of examples that are not hidden from the people of knowledge.

The Hanafis consider the Taqlid of all the scholars of the Ummah as impermissible, except for the Taqlid of Imam Abu Hanifa alone. What is this style of obedience if not Taqlid Shakhsi

(personal taqlid)? To ignore all the scholars of the Ummah, to reject them, and to make only one scholar your Imam is Taqlid Shakhsi. The author of Hidayah and all other muqallid jurists have rejected the sayings of Imam Shafi'i and Imam Malik everywhere.

At no point have they called them correct (rajih). So is this not disrespect to the Ummah? Regarding the sayings of the Muhaddithin, they say that these are the sayings of a narrator who was unaware of ijtihad.

Is this not disrespect to the Muhaddithin?

Whereas our position is that if the sayings of the Sahaba Karam and the Ulema Karam are in accordance with the Quran and Sunnah, then we will accept them with heart and soul, and if they are against the Quran and Sunnah, we are not ready to accept them under any circumstances. We respect the Sahaba Karam and believe that Allah the Exalted will grant them a great reward for their ijtihad. Except for baseless whims, the aforementioned six harms of abandoning Taqlid also have no real value.

It is the way of the muqallidin that they consider it necessary to accept all the good and bad statements of a specific Imam. A poet says: وَمَا أَنَا إِلَّا مِنْ غَزِيَّةَ إِنْ غَوَتْ غَوَيْتُ وَإِنْ تَرْشُدْ غَزِيَّةُ أَرْشُدُ I am but from Ghaziyyah; if she goes astray, I go astray, and if Ghaziyyah is guided, I am guided.

The reality is that Taqlid is the result of prejudice against the truth. Despite this, the muqallidin proudly call themselves respectful. Whereas, the love and affection they have in their hearts for their Imam is not as much as the love they have for the Prophet ﷺ.

To what extent the Hanafis have become blind and deviated from the straight path in the Taqlid and love of Imam Abu Hanifa, see a slight glimpse of it in the following verse. عَذَلَ الظَّوَاهِرُ حَوْلَ قَلْبِي أَنَّاته وَأَبُو حَنِيفَةَ مِنْهُ فِي سَوْدَائِه (Tanzim al-Ashtat) "The Ahl al-Zawahir may rebuke me as much as they want for the Taqlid of Imam Abu Hanifa, I do not care. This rebuke and criticism may revolve around my heart, but… it cannot strike a blow to the Taqlid and love of Imam Abu Hanifa present in my heart."

The meaning is that if the followers of the Quran and Hadith rebuke me a million times for sacrificing the way of the Sunnah for the Taqlid of Imam Abu Hanifa, then this rebuke of theirs can never affect my heart. Because the love of the Imam has completely filled my heart, there is no empty space left in it where even a shadow of the love of another could arise, even if it were the love of the Quran, the Sunnah, and the Prophet ﷺ.

Respected Readers: If even a slight remnant of faith exists in a Muslim's heart, he will surely consider this matter bad, and this reality will also have a positive effect on him, whether the non-muqallids or the Hanafi muqallidin are disrespectful to the Imams of the Deen.

We say that Imam Abu Hanifa was a scholar of the Ummah. He served the Deen to the best of his ability, but his rank is not greater than the Imam of the Prophets. We accept with all our heart all his sayings and ijtihadi issues that do not clash with the Shari'ah. But those sayings that are contrary to the Quran and Hadith, we are not ready to accept in any way, although we respect Imam Abu Hanifa from the depths of our hearts.

(4) - The muqallidin mention the fourth harm of abandoning Taqlid as follows: due to not doing Taqlid, every Muslim becomes disrespectful (be-adab). He no longer has trust in the scholars and the Sahaba Karam. Answer: This is a great slander against the followers of the Messenger of Allah ﷺ and a failed attempt to prove us afflicted with the disease which has itself permeated every fiber of the muqallidin. We sing praises of the Ulema Karam as follows:

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13 - Thirteenth Doubt:

The thirteenth doubt of the Hanafis is that Imam Abu Hanifa is a Tabi'i from whom a hadith thuna'i (with a two-narrator chain) is narrated. Meaning, there are only two intermediaries between Imam Abu Hanifa and the Prophet ﷺ, and Hanafi Fiqh is based on hadith thuna'i. So, from this, it is known that Hanafi Fiqh is the best and most reliable. That is why we do Taqlid of Imam Abu Hanifa. (Introduction to Dars-e-Bukhari Sharif by Zakariyya)

Answer: Imam Abu Hanifa is a Tabi'i, but from the perspective of narration, not from the perspective of narration (min hayth al-ruwayah la min hayth al-riwayah). Meaning, Imam Abu Hanifa is a Tabi'i who saw the Sahaba Karam in many (specific) journeys, but could not narrate from them. (Books of Asma' al-Rijal)

The second point is that there are many other Tabi'in, and from the tongue of the Messenger, al-Qarni has received the title of the best of the Tabi'in. Sa'id bin al-Musayyib is called the most knowledgeable of the Tabi'in. Why don't they do Taqlid of them?

As for the matter that Hanafi Fiqh is based on hadith thuna'i, it has no connection with reality, because the muqallidin are always engrossed in a valley of fancies and illusions in which the conception of a gratifying seal of reality is impossible for a muqallid. The substance of reality is entirely absent in a muqallid, which is why he accepts every heard thing without thinking. If, in reality, a hadith thuna'i is narrated from Imam Abu Hanifa, then we, the Hanafi muqallidin demand that they also show us that hadith thuna'i, for we too are eager to see it with longing

eyes, but… the Hanafi muqallidin will be disappointed because the existence of such a hadith is completely non-existent in the repository of books.

And if the Hanafis say that the Imam Sahib passed away from this world with the hadith thuna'i hidden in his chest, then the question arises, how did the Hanafis come to know this? From this, it seems that those who say such things are either students of the Imam Sahib (since a long period of twelve and a half hundred years has passed since the Imam Sahib's death, it is not possible for today's Hanafi muqallidin to be students of the Imam Sahib) or they are knowers of the unseen… and if not, they are certainly illusionists. Hanafi muqallidin even go so far as to say that the Imam Sahib's library was burned. This would mean that the Hanafis are steadfast on a religion that was burned hundreds of years ago. (How astonishing!).

Is a fiqh full of absurdities and contrary to ethics based on hadith thuna'i? Did the Prophet ﷺ also say this? That the one whose penis is large has the right to lead the congregation. Is this also the statement of the Prophet ﷺ? That when the posterior is seen, it can be taken back? Is this also the text of a hadith? No, but the real matter is that the muqallidin have drifted so far in the current of prejudice and falsehood that now there is neither shame nor fear of God left in their hearts.

The Hanafis have made the religion subservient to illusions, and this is the greatest mistake of man. The reality is that no thuna'i narration is transmitted from the Imam Sahib, and in the (Masanid) books attributed to him, there is no such hadith that is authentic, connected, and thuna'i.

We have these masanid available; after studying them, we did not find any such hadith that is authentic, connected, and thuna'i. So this claim of the Hanafis that Hanafi fiqh is based on hadith thuna'i is baseless.

Shah Waliullah Muhaddith Dehlawi, in "Hujjatullah al-Balighah," in the chapter "Tabaqat al-Hadith," has mentioned Musnad al-Khawarizmi, which is famous by the name "Musnad al-Imam al-A'zam," in the fourth category. p. (135) and says:

As for the first and second categories, the Muhaddithin rely on them, and their sanctuary, pasture, and grazing ground is around them. Then he said: And as for the fourth, being occupied with its collection and derivation from it is a kind of deep involvement (ta'ammuq) from the later scholars. And if you wish, the groups of innovators from the Rafidah, Mu'tazilah, and others are able, with the slightest effort, to extract from it evidence for their madhhabs. So, seeking victory with it is not correct in the battles of the scholars of hadith.

He says: The books of hadith also have multiple categories. In the first category are Bukhari, Muslim, and Muwatta, etc. The Muhaddithin, may Allah have mercy on them, rely on the first and second categories. After that, he says: that to be occupied with the fourth category, to derive from it, is a deep involvement of the later scholars. Most innovators use this fourth category to arrange proofs for the defense of their wrong madhhab. In the battles of the scholars of hadith, it is not correct to suffice with the books of the fourth category. The point is that the narrations of the fourth category cannot be a standalone proof until support for them is found from the authentic books.

Shah Waliullah, regarding Imam Muhammad's book "Kitab al-Athar" and Imam Abu Yusuf's "Amali," says: "And if you want the clear truth, then compare the book of Muwatta with the Kitab al-Athar of Muhammad and the Amali of Abu Yusuf, you will find between

it and them the distance of the two easts. Have you ever heard any of the Muhaddithin and Fuqaha' dealing with them or paying attention to them?" Hujjatullah al-Balighah (124).

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turned towards them or paid attention to them? In this context, one should think that if the situation is one of chaos and confusion, how can fiqh be based on a two-narrator chain?

If this is told to a Hanafi, then the poor fellow might be deceived, but the scholars of the Ummah cannot be deceived by it.

By the grace of Allah the Exalted, we have carefully studied Imam Muhammad's "Kitab al-Athar," whose sorry state is that it has a total of (1067) narrations, of which only (182) are marfu' (raised to the Prophet). (32) narrations are like this: (from Ibrahim al-Nakha'i) from the Messenger of Allah (455) ﷺ. of them are the sayings of Ibrahim al-Nakha'i. Some are the sayings of the people of Hijaz. And some narrations are like this: (from al-Hasan al-Basri from the Messenger of Allah ﷺ... In short, there is no narration in the entire book from which a deduction can be made. Similarly, Imam Abu Yusuf's "Amali" consists of a total of (916) narrations, in which most narrations are maqtu' (stopped at a Tabi'i), mawquf (stopped at a Sahabi), and mursal (a Tabi'i narrating directly from the Prophet). Only a few narrations are marfu'. (If anyone has a doubt, he may see for himself).

And if the Hanafis say that the Imam Sahib passed away from this world with the hadith thuna'i hidden in his chest, then the question arises, how did the Hanafis come to know this? From this, it seems that those who say such things are either students of the Imam Sahib (since a long period of twelve and a half hundred years has passed since the Imam Sahib's death, it is not possible for today's Hanafi muqallidin to be students of the Imam Sahib) or they are knowers of the unseen... and if not, they are certainly illusionists. Hanafi muqallidin even go so far as to say that the Imam Sahib's library was burned. This would mean that the Hanafis are steadfast on a religion that was burned hundreds of years ago. (How astonishing!).

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He says: If you are a seeker of the clear truth, then compare Imam Malik's "Muwatta" with Imam Muhammad's "Kitab al-Athar" and Imam Abu Yusuf's "Amali." From their mutual comparison, you will know that there is a distance of east from west between them. Has anyone

ever heard that it has ever happened that any Muhaddith or any scholar has dealt with or paid attention to Amali and Kitab al-Athar?

turned towards them or paid attention to them? In this context, one should think that if the situation is one of chaos and confusion, how can fiqh be based on a two-narrator chain?

If this is told to a Hanafi, then the poor fellow might be deceived, but the scholars of the Ummah cannot be deceived by it.

By the grace of Allah the Exalted, we have carefully studied Imam Muhammad's "Kitab al-Athar," whose sorry state is that it has a total of (1067) narrations, of which only (182) are marfu' (raised to the Prophet). (32) narrations are like this: (from Ibrahim al-Nakha'i) from the Messenger of Allah (455) .ﷺ of them are the sayings of Ibrahim al-Nakha'i. Some are the sayings of the people of Hijaz. And some narrations are like this: (from al-Hasan al-Basri from the Messenger of Allah ﷺ... In short, there is no narration in the entire book from which a deduction can be made. Similarly, Imam Abu Yusuf's "Amali" consists of a total of (916) narrations, in which most narrations are maqtu' (stopped at a Tabi'i), mawquf (stopped at a Sahabi), and mursal (a Tabi'i narrating directly from the Prophet). Only a few narrations are marfu'. (If anyone has a doubt, he may see for himself).

Jarh (Criticism) on the Imam:

The second doubt is that according to the terminology of the Muhaddithin, the narrations of Imam Abu Hanifa are weak because the Muhaddithin have criticized him.

We are quoting this jarh here, but not from ourselves, but from the books of the scholars of jarh wa ta'dil.

(1) - Imam al-Bukhari said in Al-Tarikh al-Kabir (4/81): (They were silent about him). Silence was maintained about Imam Abu Hanifa.

Allamah Ibn Kathir in Mukhtasar 'Ulum al-Hadith p. (118) says: When al-Bukhari says about a man, "They were silent about him" or "There is a problem with him," then in his view, he is in the lowest and worst of ranks. Al-Raf' wa al-Takmil p. (182).

This is an explained criticism (jarh mufassar) because in Masa'il al-Rafi'i it is stated: (I said: when is the hadith of a man abandoned? The man? He said: When error becomes predominant in him.

He says: I asked Imam Ahmad, "When is the narration of a narrator to be abandoned?" He replied, "When his error becomes predominant over his correctness."

(2) - Imam Muslim said in Al-Kuna wal-Asma' p. (31): "He is confused in hadith (mudtarib al-hadith), he does not have many authentic hadiths."

Imam Abu Hanifa is confused in hadith, he does not have a collection of authentic hadiths.

(3) - Imam Nasa'i says: "He is not strong in hadith, and he makes many mistakes despite his few narrations." (Kitab al-Du'afa' wal-Matrukin: 58) -

Imam Abu Hanifa is not strong in the science of hadith. That is why, despite his few narrations, he makes mistakes in most hadiths.

(4) - Imam Ibn 'Adi says: "He has sound hadiths, but most of what he narrates is wrong, has textual errors (tasahif), additions in their chains and texts, and textual errors in the names

of men. And he narrates it thus. And only a few more than ten hadiths have been authenticated from all that he narrates. And he has narrated from hadith, perhaps more than three hundred hadiths, of well-known and strange ones, and all of them are of this form, because he is not from the people of hadith, and one does not narrate from someone who is of this form in hadith." Al-Kamil li Ibn 'Adi (2/403).

Sound hadiths are also narrated from Imam Abu Hanifa, but generally, the hadiths narrated from you are wrong. There are textual errors (mistakes) and additions in their chains and texts. Similarly, there are textual errors in his wrong and common narrations as well. Among the traditions narrated from him, only a few (seventeen) are authentic, while the rest are all weak. According to a more likely opinion, approximately three hundred (300) hadiths are narrated from you, which include famous and strange ones. Almost all of his narrations are in this state because he was not from the Ahl al-Hadith, and hadiths are not taken from someone whose condition is like this.

(5) - Ibn Sa'd says: "He was weak in hadith." Al-Tabaqat (6/256) - that Imam Abu Hanifa was weak in hadith.

(6) - Imam 'Ijli says: I heard my father Ahmad say that Abu Hanifa's hadith is weak.

(7) - Imam Ibn Abi Hatim narrates with his authentic chain from Ibn al-Mubarak that he used to say: "Abu Hanifa was poor in hadith," meaning Imam Abu Hanifa was deprived of the wealth of hadith.

(8) - Al-Daraqutni said in his Sunan (1/263) - "And none other than Abu Hanifa and al-Hasan bin 'Ammarah narrated it with a chain from Musa bin Abi 'A'ishah, and both of them are weak." This was narrated from Musa bin Abi 'A'ishah only by Abu Hanifa and Hasan bin 'Ammarah, while both of them are weak narrators.

(9) - And al-Hakim mentioned him in Ma'rifat 'Ulum al-Hadith p. (256) - Then he said: "So all those whom we have mentioned are people who became famous for narrating, but they were not counted in the class of the proficient preservers (huffaz)."

Imam Hakim, after mentioning Imam Abu Hanifa in Ma'rifat 'Ulum al-Hadith, says: that those about whom we have discussed, although they became famous for their narrations, they are not counted among the class of strong preservers.

(10) - 'Abd al-Haqq al-Ishbili says: "And one does not use Abu Hanifa as a proof due to his weakness in hadith." Al-Ahkam al-Kubra (2/37).

Due to his weakness in hadith, the hadith of Imam Abu Hanifa cannot be a proof.

(11) - Al-Dhahabi said in "Al-Du'afa'": "Al-Nu'man, the Imam, may Allah have mercy on him. Ibn 'Adi said: Most of what he narrates is wrong, has textual errors, and additions, and he has some sound hadiths. Al-Nasa'i said: He is not strong in hadith, has many mistakes and errors despite his few narrations. And

Ibn Ma'in said: His hadith is not to be written." (Al-Silsilah 1/465).

Imam al-Dhahabi in "Al-Du'afa'" says: Nu'man bin Thabit (Imam Abu Hanifa), his narrations have textual errors, additions, and mistakes, while a few narrations are somewhat better. Imam al-Nasa'i says: Imam Abu Hanifa has made mistakes in hadith. Ibn Ma'in says: His hadiths are not to be written.

(12) - Imam Ibn Abi Shaybah, in his “Musannaf,” refutes Imam Abu Hanifa and says: In this book, “Al-Radd ‘ala Abi Hanifa,“ the focus of refutation is Imam Abu Hanifa. (p. 138/13).

Similarly, Abu Nu’aym has also refuted him. (Al-Hilyah: 11/23/3).

‘Abdullah bin Ahmad has also refuted him. (Kitab al-Sunnah: 1/180).

Khatib al-Baghdadi has also refuted him. (Tarikh Baghdad: vol. 13).

Mu’alla has also refuted him. (Al-Tankil: 1/17) (‘Umdat al-Ri’ayah (34)).

Imam Ibn ‘Abd al-Barr says: The opinion of Imam Abu Hanifa has also been rejected. (As in Al-Tamhid).

In Ibn Qutaybah’s “Ta’wil Mukhtalif al-Hadith” it is written (p. 39): Imam al-Awza’i used to say: We do not find fault with Abu Hanifa for having an opinion, for we all have opinions. But we find fault with him for when a hadith from the Prophet ﷺ comes to him, he opposes it in favor of something else.

In ‘Umdat al-Ri’ayah, Sheikh ‘Abd al-Hayy Lakhnawi says that according to one saying, the total narrations of Imam Abu Hanifa are seventeen (17).

In the light of the aforementioned criticism, the reality of this saying can be well understood.

The summary of the above discussion is that Imam Abu Hanifa is both truthful (sadiq) and a jurist (faqih). But according to the aforementioned Muhaddithin, he is not strong in terms of hadiths. And this is not disrespect either, because many pious and capable narrators are also of poor memory (sayyi’ al-hifz) and make many mistakes (kathir al-khata’). As the books of Jarh wa Ta’dil and Asma’ al-Rijal are full of this.

The criticism made on Imam Abu Hanifa is hard for most muqallidin to bear, but justice and fairness should be observed, and extremism regarding the righteous (ghuluw fi al-salihin) should be avoided. Because this proves to be a precursor to shirk. That is why most muqallidin have fabricated hadiths in praise of Imam Abu Hanifa, as is written in Qadi Barahnis (3/184) that Nu’man bin Thabit is also mentioned in the Torah. Imam Abu Hanifa was also a topic of discussion during the Mi’raj. And the Prophet ﷺ had also prophesied about the Imam.

Respected Readers! Imam Abu Hanifa is a scholar of the Ummah. His honor and greatness in comparison to other scholars are established in their own right, but the edifice of his greatness is not so high that it appears to be even loftier than the sublime palace of prophethood. This manner of preferring status does not befit any Muslim, nor does this manner of insolence in his honor befit any Muslim, that he should associate vile connections with the Imam. Just as some extremists have made the impure and reprehensible audacity of attributing disbelief and apostasy to him.

This matter is present in “Tarikh Baghdad,” “Al-Du’afa’ al-Kabir” by al-‘Uqayli, and “‘Abdullah bin Ahmad’s “Kitab al-Sunnah.”

The summary of the aforementioned discussion is that Hanafi fiqh is not based on hadith thuna’i. Most of its issues are contrary to the Quran and Hadith, although there is a large number of issues in it that are in accordance with the Quran and Sunnah. The only criterion and means to test all the issues of fiqh is the Quran and Sunnah. Every issue that meets the standard of correctness in this balance is held in high esteem by every Muslim. Besides this, every

14 - Fourteenth Doubt:

Some muqallidin say: In the Holy Quran, the statement of Allah the Exalted is: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾. "If only we had listened or used our intellect, we would not be among the companions of the Blaze."

From this, the muqallidin want to establish Taqlid. "nasma'" i.e., we were muqallidin, "na'qil" or we were mujtahidin.

Answer: To state this meaning of the Holy Quran is a semantic distortion in the Holy Quran and a clear lie against Allah the Exalted. This is a harm of this very Taqlid, that the muqallid does not hesitate to even distort the Holy Quran.

Regret for Taqlid in Hell:

The people of Hell will never have such a wish, "If only we had listened to the opinions and fancies of men," nor "if only we had become mujtahids ourselves and invented new issues in the religion." The people of Hell are like this: they used to do taqlid of their forefathers. They were bound by their methods and fancies and were slaves to their own intellects, which is why they ended up in Hell. This verse indicates the refutation of Taqlid.

Its real meaning is that the inhabitants of Hell will regret, saying, if only we had listened to the words of the Quran and Sunnah or had seriously pondered over them, we would not be in Hell today. Allah the Exalted has stated the saying of the inhabitants of Hell in another place as follows: "﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا﴾" (Al-Ahzab: 66/68).

The inhabitants of Hell will say: "Our Lord, indeed we obeyed our masters and our great ones, and they misled us from the [right] way." The meaning is that in Hell, no one will regret not having done Taqlid; rather, they will regret having done Taqlid.

The muqallidin should not ruin their hereafter by stating the wrong meaning of the Holy Quran.

The Responsibilities of Religious Scholars:

Today, if the respect for the Prophetic Sunnah exists in the hearts of the scholars of the Ummah, they will feel their responsibility that just as it is obligatory upon them to reject Taqlid, it has also become obligatory upon them to free the muqallidin enmeshed in Taqlid from its terrifying grip. The end of Taqlid has only one method, and faith in Allah and the Messenger also demands this: that the words of all scholars be presented to the Quran and Hadith. Whatever is in agreement should be accepted, and whatever is in opposition should be left.

This meaning has been presented in the style of Allamah Ibn al-Qayyim as follows:

ما ذا ترى فرضا عليك معينا ان كنت ذا عقل وذا ايمان عرض الذى قالوا على اقواله او عكس ذاك فذانك الامران هى مفرق الطرقات بين طريقنا وطريق اهل الزيغ والعدوان

In these verses, Allamah Ibn al-Qayyim addresses the muqallidin and says that if you possess intellect and faith, then present the words of the Imams of the Deen, which you have considered obligatory upon yourselves, to the hadiths of the Messenger. But on the contrary, if you present the hadiths of the Messenger to the sayings of the Imams, then this is the parting of ways between our path and the path of the people of deviation and transgression. Because we do not

give even a mustard seed's worth of importance to the sayings of any Imam in comparison to the hadiths of the Messenger.

15 - Fifteenth Doubt:

The fifteenth doubt of the Hanafis consists of the following objections and questions.

Some Objections of the Muqallidin and the Answers of the Researchers:

(1) - The Hanafi madhhab is better than all other madhhabs because the Imam was a Tabi'i.

(2) - The Hanafi madhhab was compiled by a forty-member committee with mutual consultation. Therefore, it is better.

(3) - What issue in the Imam's madhhab is wrong?

(4) - The Hanafi madhhab is like a canal that branches off from a river and is fully utilized. So what is the need to leave such a madhhab and go to another?

(5) - In reality, the non-muqallidin are a group that has no madhhab.

(6) - They have sold the religion to everyone.

(7) - It is impossible to act upon the Quran and Hadith without Taqlid.

(8) - A very large part of the Ummah and most countries of the world are followers of Hanafi Fiqh and are muqallids of the Sawad al-A'zam (great majority).

(9) - Great scholars of the Ummah were steadfast on Hanafi Fiqh, such as Shah Waliullah Muhaddith Dehlawi, Ibn Humam, 'Abd al-Hayy Lakhnawi, etc. So were these scholars devoid of understanding of the Deen?

(10) - You people (non-muqallidin) are muqallids of Imam Bukhari. If we have done Taqlid of Imam Abu Hanifa, what is wrong with that?

(11) - The non-muqallidin only refute the madhhab of Imam Abu Hanifa; they remain silent about the other madhhabs?

(12) - Should we follow the interpretations of the non-muqallidin or those of the Imam? Following the Imam's Taqlid is a hundred thousand times better than following the Taqlid of the non-muqallidin. (Because he was a Tabi'i).

(13) - The non-muqallidin are not capable of ijtihad, although it comes in a hadith that the Prophet ﷺ sent Mr. Mu'adh bin Jabal, may Allah be pleased with him, to Yemen and said: "With what will you judge?" He said: "With the Book of Allah," etc. This is a long hadith. Its summary is that when the Prophet ﷺ was about to send Mu'adh to Yemen, he ﷺ said: "With what will you decide?" Mu'adh replied that I will decide with the Book of Allah. If I do not find it in it, then with the Hadith. If I do not find it in that either, then I will perform ijtihad myself. This hadith is a clear proof for the permissibility of ijtihad, but the non-muqallidin are not of this opinion.

(14) - Every issue is not in the Quran and Hadith, that is why we do Taqlid. According to the non-muqallidin, if every issue is in the Quran and Sunnah, then present the proof for the prohibition of marriage to a granddaughter from the Quran and Hadith. Besides this, there are many other issues whose solution is not found in the Quran and Hadith, that is why we do Taqlid, because these issues have been solved by the mujtahidin.

(15) - All Ahl al-Sunnah are of the opinion that Taqlid is obligatory (wajib), except for a few people who are called non-muqallidin, but they have no credibility.

Answers:

All the above-mentioned doubts are based on such baseless whims and corrupt fancies that scholars of the Quran and Hadith cannot even conceive of them, except for the muqallidin who give the status of reality to every hearsay but consider research into facts a sin. Whereas the Prophet ﷺ said: [كفى بالمرأ كذباً ان يحدث بكل ما سمع] (Muslim, Mishkat: 1/31).

Meaning, whoever narrates every hearsay he hears, this is a clear proof of him being an established liar. Now, observe the answers to the above-mentioned self-contradictory doubts and objections of the muqallidin, point by point, as a seeker of guidance and putting aside prejudice.

(1) - The very first objection of the Hanafis was that the Hanafi madhhab is better than all other madhhabs. But we say, how did the Hanafi muqallidin come to know that the Hanafi madhhab is better than all other madhhabs? Because a muqallid is, by consensus, ignorant and unacquainted with the understanding of all religious issues. And they do Taqlid for this very reason, that they consider themselves ignorant (and the reality is also so). So how could the muqallid find out that our madhhab is better than all other madhhabs? To judge the correctness and weakness of the ijtihad of the mujtahidin, it is necessary to have knowledge.

Similarly, a correct assessment of the correctness of a madhhab is not possible until one has complete mastery over the knowledge of the proofs of all madhhabs and the ability to distinguish between the correct and weak among them. As for the muqallidin, they are completely deprived of the skill of this art. In such a situation, the claim of the Hanafi muqallidin about their madhhab being the most correct (asahh) is beyond comprehension. If the Hanafis consider themselves scholars, then what is the point of calling themselves muqallids? These are two contradictory things. Do mujtahids and scholars also feel the need for Taqlid? Due to the opposition to hadith, we are not proponents of the correctness of the Hanafi madhhab. However, we are certainly proponents of the greatness of Imam Abu Hanifa himself.

There is no Enmity towards the Imam (Abu Hanifa), and the Vain Fancy of the Hanafis

We certainly acknowledge the greatness of his position, because he was a Tabi'i and he belonged to the Khayr al-Qurun (best generations). And since the Imam did not narrate every single hadith, few hadiths reached him. Because in this chapter, an introduction "Targhib wa Tarhib Muqaddas (13) Mizan al-Tahqiq" according to "Ta'wil Mukhtalif al-Hadith" p. (37), Imam Abu Hanifa was from the Ahl al-Ra'y (people of opinion), therefore he did more tadlis (concealment of a defect in the chain) in hadiths.

See Ibn 'Abd al-Barr's "Tamhid" and Abu Nu'aym's "Hilyat al-Awliya" p. (11/197/3).

Respected Readers: Which madhhab is better and which is false? The unveiling of this reality is only possible through the Quran and Sunnah. Therefore, it is necessary for every seeker of truth to be free from prejudice and to seriously reflect on the reality of every madhhab in the light of the Quran and Hadith. Otherwise, claiming the superiority and correctness of a madhhab without comparing the madhhabs of the scholars with the Quran and Hadith is a reflection of only ignorance and foolishness.

The major cause of failure in the search for truth is prejudice and stubbornness, so it is also necessary to put it aside. Despite this, if the Hanafi muqallidin insist on prejudice, then what can we do about this disease that has taken root in their character and conduct. As for the Imam being a Tabi'i, he certainly is a Tabi'i. But he is a Tabi'i from the perspective of seeing (min hayth al-ru'yah), not from the perspective of narrating (min hayth al-riwayah). His virtue is in its own place, but the virtue of a person has no connection with the correctness and weakness of his issues. The virtue of the Imam cannot guarantee the correctness of his madhhab.

(2) - The claim of the muqallidin that Hanafi Fiqh was compiled by a forty-member committee with mutual consultation and agreement is completely wrong and baseless. There are proofs for the invalidity of this claim.

The disagreement in details, principles, and rules indicates the invalidity of this claim.

The disagreement between the Sahibayn, i.e., Imam Abu Yusuf and Muhammad. The contradictory statements of Imam Zufar and Hasan bin Ziyad about the same issue. This means that the fiqh which, according to the Hanafis, is famous as "agreed upon," its founders and compilers were victims of mutual disagreement. Despite this, to declare Hanafi [fiqh] as agreed upon is either a failed attempt to deceive us or a proof that they themselves have not had the opportunity to read their own fiqhi books.

The second point is, who were the individuals that comprised this forty-member committee? Allamah Shibli Nu'mani in Sirat al-Nu'man p. (309) writes that only the names of a few members of this committee could be found. The third point is that among the members of this forty-member committee, some of them are majhul (of unknown status), some are young, and some are opponents of the Imam (Dastan-e-Da'ifah, p. 37).

The fourth point is that if something is decided by mutual consultation in opposition to the Quran and Sunnah, will it be given the status of religion? Never. In most places, Hanafi fiqh disagrees with the hadiths of the Messenger. It is obligatory on every Muslim to reject these places. Some Hanafi researchers have also rejected those issues where there is a disagreement with the hadiths of the Messenger.

(3) - The third objection of the Hanafis is that what issue in the madhhab is contrary to the Quran and Hadith?

Our view is that if the Hanafi madhhab is kept in front and the Quran and Hadith are studied, this reality becomes as clear as day that in the compilation of Hanafi fiqh, the Islamic Shari'ah has been completely disregarded. (See one hundred and three such issues of Hanafi fiqh on page number …… of this book which are contrary to the Quran and Hadith). Some muqallidin claim to answer these questions. Whereas, if they are given thousands of years of life, they will still not be able to give satisfactory answers to these questions. Because we have presented clear Quran and Hadith in proof of our claim. The Hanafis will not be able to present an answer to this even if they are given the age of Noah. The reason for this is that there is such a lack of hadiths in the Hanafi madhhab that it is not even like salt in flour.

Answer: The easy and common-sense answer to this is that one should perform the prostration of forgetfulness, because the Prophet ﷺ said: [فمن زاد او نقص فليسجد سجدتين] (Muslim: 1/212).

"For every addition or omission in the prayer, one should perform two prostrations of forgetfulness."

(3) - Should the Imam recite "Bismillahir Rahmanir Rahim" aloud or silently?

Answer: The answer to this is that the Imam should recite "Bismillahir Rahmanir Rahim" silently in prayer, because the Prophet ﷺ used to start aloud with "Alhamdulillah."

Just as the narration of Anas bin Malik comes in Sahih Bukhari and Sahih Muslim. See Mishkat (1/97).

And the follower (muqtadi) will also recite Bismillahir Rahmanir Rahim because it is also necessary for him to recite Surah Fatihah, and the Prophet ﷺ used to recite Bismillah at the beginning of every surah. See (Muslim: 1/132).

- The Muslim who does not perform Raf' al-Yadayn (raising hands) in prayer, is his prayer valid or not?

Answer: The one who knows that this action is established from Muhammad ﷺ, and despite that, he dislikes it and does not do it in prayer, his prayer is not accepted. And due to his dislike of the Sunnah, he will be considered a criminal, and no prayer will be accepted.

But the person who does not know the proof of Raf' al-Yadayn from the Prophet ﷺ and abandons it due to ignorance, his prayer is acceptable. Because he is unaware of its ruling, that is why the Prophet ﷺ did not hold accountable those who abandoned an action due to ignorance.

There are three proofs in the hadith: the hadith of Hatim, Mu'awiyah bin Hakam al-Sulami, and the hadith of Abu Dharr. And for the one who knows Raf' al-Yadayn and also considers it a permanent Sunnah of the Prophet ﷺ, but still abandons it, he is acting against the Sunnah. His prayer will not be invalidated. Because the Sunnah of the Prophet ﷺ is of two types: (1) Fi'li (action-based) (2) Qawli Amri (command-based). It is necessary to act upon the Qawli Amri, while it is not necessary to act upon the Fi'li.

To do it is a source of reward and better.

The proof for this is this statement of Allah the Exalted: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ - "So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment." So, the command (amr) is for obligation (wujub). The action does not necessitate obligation. Similarly, there are many other issues of the muqallidin about which they think that their solution is not in the Quran and Hadith. But the reality is that their solution is definitely present in the Quran and Hadith. The muqallidin's point is that since our Imams have solved these issues in a fiqhi manner, therefore, their Taqlid is obligatory on everyone, but this is a blessing only for the muqallidin.

The Quran and Sunnah to which the Imams of the muqallidin used to refer is also present with us today, and in fact, the hadiths of the Messenger ﷺ have reached us more than they reached them.

There are hadiths present in this [collection] of which they were not aware. For example, Imam Abu Hanifa and Imam Malik considered the six fasts of Shawwal to be a bid'ah (innovation) and their proof was that they had not found any hadith about it (Muwatta: 206).

But, alhamdulillah, the hadith of Sahih Muslim has reached us, in which the reward of the six fasts of Shawwal is mentioned. (Muslim 1/239, Mishkat 1/97).

Similarly, Imam Abu Hanifa says that I asked 'Ata' if the Imam should recite "Rabbana lakal-hamd"? He said no, he will not recite "Rabbana lakal-hamd," and he further says: we have not found any hadith about this. (Musnad al-Imam al-A'zam p. 21)

Whereas in a hadith of Sahih Bukhari, it is mentioned that the Prophet ﷺ used to recite "Rabbana lakal-hamd" in congregational prayer. (Mishkat: 91/1, 113).

This shows that the scholars did not receive all the hadiths; many hadiths remained hidden from them.

They were. Consider these few examples as a sample, because we are writing this from our memory. If we start searching for such examples, hundreds of examples will come to light. (Insha'Allah) For this, see our book "Ikhtilaf A'immah aur Khulafa' Rashidun" and "Tanaqudat al-Muqallidin".

Respected Readers: The Quran and Hadith should not be considered incomplete, and one should refer to them instead of Taqlid. If the Prophet ﷺ complains on the Day of Judgment about those who turn their backs on the Holy Quran, and Allah the Exalted asks, what will be the answer?

14 - Fourteenth Doubt:

Some muqallidin say: In the Holy Quran, the statement of Allah the Exalted is: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾. "If only we had listened or used our intellect, we would not be among the companions of the Blaze."

From this, the muqallidin want to establish Taqlid. "nasma'" i.e., we were muqallidin, "na'qil" or we were mujtahidin.

Answer: To state this meaning of the Holy Quran is a semantic distortion in the Holy Quran and a clear lie against Allah the Exalted. This is a harm of this very Taqlid, that the muqallid does not hesitate to even distort the Holy Quran.

Regret for Taqlid in Hell:

The people of Hell will never have such a wish, "If only we had listened to the opinions and fancies of men," nor "if only we had become mujtahids ourselves and invented new issues in the religion." The people of Hell are like this: they used to do taqlid of their forefathers. They were bound by their methods and fancies and were slaves to their own intellects, which is why they ended up in Hell. This verse indicates the refutation of Taqlid.

Its real meaning is that the inhabitants of Hell will regret, saying, if only we had listened to the words of the Quran and Sunnah or had seriously pondered over them, we would not be in Hell today. Allah the Exalted has stated the saying of the inhabitants of Hell in another place as follows: "﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا﴾" (Al-Ahzab: 66/68).

The inhabitants of Hell will say: "Our Lord, indeed we obeyed our masters and our great ones, and they misled us from the [right] way." The meaning is that in Hell, no one will regret not having done Taqlid; rather, they will regret having done Taqlid.

The muqallidin should not ruin their hereafter by stating the wrong meaning of the Holy Quran.

There are also such issues in the Deen whose solution is not found in the Quran and Hadith. This is a belief from which every Muslim needs to disassociate, because it can prove to be a precursor to great misguidance. The issues about which it is generally believed in the circles

of Taqlid that their solution is not in the Quran and Hadith, the solution of a few such issues from the Quran and Sunnah is presented.

(1) - Is reciting "Subhanakallahumma" in prayer Fard, Wajib, or Sunnah?

Answer: Reciting "Subhanakallahumma" in prayer is the way of the Prophet ﷺ, and this is its ruling, that it should be recited in its place in the prayer. To ask about its obligatoriness (fardiyyah) and necessity (wujub) is a bid'ah.

Because this was not the way of the Sahaba Karam (nor has Islam made us responsible for this). Rather, they would only ask about the action of the Prophet ﷺ, whether he ﷺ did this act or not? If the answer was yes, they would start the action, and if the answer was no, they would not only refrain from adopting it but would also abandon it if they had adopted it. The reality is that by getting caught up in the circle of Fard and Wajib, people have become inactive. Just as Shah Waliullah Muhaddith Dehlawi has pointed out in "Al-Insaf" p. (2):

Allah the Exalted has not made us responsible for finding out the ruling of "Subhanakallahumma". It is enough for us that the Messenger of Allah ﷺ did so. But this is not enough for the muqallid. Because his ignorance-stricken mind demands something else.

(2) - The second question is, if someone recites "Attahiyat" in prayer instead of "Subhanakallahumma" If someone recites "lillah," will this prayer be repeated, or will the prostration of forgetfulness (sajdah sahw) be performed?

Answer: The easy and common-sense answer to this is that one should perform the prostration of forgetfulness, because the Prophet ﷺ said: [فمن زاد او نقص فليسجد سجدتين] (Muslim: 1/212).

"For every addition or omission in the prayer, one should perform two prostrations of forgetfulness."

(3) - Should the Imam recite "Bismillahir Rahmanir Rahim" aloud or silently?

Answer: The answer to this is that the Imam should recite "Bismillahir Rahmanir Rahim" silently in prayer, because the Prophet ﷺ used to start aloud with "Alhamdulillah."

Just as the narration of Anas bin Malik comes in Sahih Bukhari and Sahih Muslim. See Mishkat (1/97).

And the follower (muqtadi) will also recite Bismillahir Rahmanir Rahim because it is also necessary for him to recite Surah Fatihah, and the Prophet ﷺ used to recite Bismillah at the beginning of every surah. See (Muslim: 1/132).

- The Muslim who does not perform Raf' al-Yadayn (raising hands) in prayer, is his prayer valid or not?

Answer: The one who knows that this action is established from Muhammad ﷺ, and despite that, he dislikes it and does not do it in prayer, his prayer is not accepted. And due to his dislike of the Sunnah, he will be considered a criminal, and no prayer will be accepted.

But the person who does not know the proof of Raf' al-Yadayn from the Prophet ﷺ and abandons it due to ignorance, his prayer is acceptable. Because he is unaware of its ruling, that is why the Prophet ﷺ did not hold accountable those who abandoned an action due to ignorance.

There are three proofs in the hadith: the hadith of Hatim, Mu'awiyah bin Hakam al-Sulami, and the hadith of Abu Dharr. And for the one who knows Raf' al-Yadayn and also considers it a permanent Sunnah of the Prophet ﷺ, but still abandons it, he is acting against the Sunnah.

His prayer will not be invalidated. Because the Sunnah of the Prophet ﷺ is of two types: (1) Fi'li (action-based) (2) Qawli Amri (command-based). It is necessary to act upon the Qawli Amri, while it is not necessary to act upon the Fi'li.

To do it is a source of reward and better.

The proof for this is this statement of Allah the Exalted: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ - "So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment." So, the command (amr) is for obligation (wujub). The action does not necessitate obligation. Similarly, there are many other issues of the muqallidin about which they think that their solution is not in the Quran and Hadith. But the reality is that their solution is definitely present in the Quran and Hadith. The muqallidin's point is that since our Imams have solved these issues in a fiqhi manner, therefore, their Taqlid is obligatory on everyone, but this is a blessing only for the muqallidin.

The Quran and Sunnah to which the Imams of the muqallidin used to refer is also present with us today, and in fact, the hadiths of the Messenger ﷺ have reached us more than they reached them.

There are hadiths present in this [collection] of which they were not aware. For example, Imam Abu Hanifa and Imam Malik considered the six fasts of Shawwal to be a bid'ah (innovation) and their proof was that they had not found any hadith about it (Muwatta: 206).

But, alhamdulillah, the hadith of Sahih Muslim has reached us, in which the reward of the six fasts of Shawwal is mentioned. (Muslim 1/239, Mishkat 1/97).

Similarly, Imam Abu Hanifa says that I asked 'Ata' if the Imam should recite "Rabbana lakal-hamd"? He said no, he will not recite "Rabbana lakal-hamd," and he further says: we have not found any hadith about this. (Musnad al-Imam al-A'zam p. 21)

Whereas in a hadith of Sahih Bukhari, it is mentioned that the Prophet ﷺ used to recite "Rabbana lakal-hamd" in congregational prayer. (Mishkat: 91/1, 113).

This shows that the scholars did not receive all the hadiths; many hadiths remained hidden from them.

They were. Consider these few examples as a sample, because we are writing this from our memory. If we start searching for such examples, hundreds of examples will come to light. (Insha'Allah) For this, see our book "Ikhtilaf A'immah aur Khulafa' Rashidun" and "Tanaqudat al-Muqallidin".

Respected Readers: The Quran and Hadith should not be considered incomplete, and one should refer to them instead of Taqlid. If the Prophet ﷺ complains on the Day of Judgment about those who turn their backs on the Holy Quran, and Allah the Exalted asks, what will be the answer?

Third Discussion: A Discourse on Some Principles of Usul al-Fiqh

The purpose of discussing Usul al-Fiqh is not to completely avoid benefiting from fiqhi books and to reject these principles. Rather, the purpose is to present these principles and rules to the Quran and Sunnah, and to distinguish between the correct and incorrect principles. Lest the religious rulings be based on an incorrect principle, which would render them invalid.

The second point is that later we will give references to books, where the details of this issue can be seen. These references will be for seeking details, not for preference. Because on the references given in the context of previous questions, some muqallidin had objected that this hadith is not in such-and-such book, or it is incomplete there. So first, the author's purpose should be understood, then an objection should be raised.

Respected Readers: For a detailed discussion on Usul al-Fiqh, a vast book of thousands of pages is needed along with time. But here, for the sake of brevity, I think it is appropriate to point out a few principles as examples. Because for a muqallid, a hint is enough.

An intelligent person can be motivated to research by the pointing out of a few principles, while a prejudiced person cannot be motivated to research even by a completely clear and explanatory book. The muqallidin have not been able to answer the objections we raised against them in the original book until now. And Insha'Allah, the Hanafi muqallidin will not be able to answer our future objections on Usul al-Fiqh either. One thing is to just blacken the pages, a child can do that too, but to convince someone with proofs is beyond the limited capability and capacity of the muqallidin.

And Allah is the one whose help is sought, and upon Him is the reliance.

The Four Principles of Islamic Shari'ah ..... The Stance of the Hanafis

1 - Principle: The principle of fiqh is that "the Quran, Sunnah, Qiyas, and Ijma are the four principles of Islamic Shari'ah."

Whereas Qiyas (analogy) and Ijma (consensus) are not independent proofs in the Shari'ah. Because it is necessary for Ijma to have a source (ma'khadh). And Qiyas does not have the status of a proof for the entire Ummah. Because it is a proof only for the mujtahid in times of necessity. It is not a proof for the Ummah. That is why in most places, Imam Abu Hanifa's Qiyas has been rejected by the Sahibayn (his two main students) and Imam Shafi'i. If Qiyas were an absolute proof and evidence for the Ummah, then it would not have been correct for the Sahibayn and Imam Shafi'i to do so, nor would it be correct for us to reject any Qiyas. The real matter is that there are only two principles of Islamic Shari'ah: "أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ" i.e., only the Quran and Sunnah. The rest, Qiyas, Ijma, the situation of the companions (ashab al-hal), previous legislations, sayings of the Sahaba, masalih mursalah (public interest), sadd al-dhara'i' (blocking the means), 'urf (custom), and istihsan (juristic preference) are not independent proofs for the Ummah. If they are in accordance with the Quran and Hadith, they are correct; otherwise, to base the rulings of the Shari'ah on them would be invalid.

The rest of the details about Qiyas will be seen on the coming pages. (Insha'Allah).

The Thirty-two Types of the Book of Allah:

2 - Principle: The Usuliyyun (scholars of Usul) divide the Book of Allah into thirty (30) parts. Whereas this is not correct, because there is no Haqiqah (literal), Majaz (metaphorical), and Khass (specific), etc., in the Book of Allah (see details on the coming pages).

The second point is that after dividing the Book of Allah into thirty (30) parts, the Usuliyyun state the issues of divorce, slaves, and wills. But they do not present examples from the Holy Quran in every issue. These thirty (30) definitions may not even be found in the books of Usul.

The rest of all the issues stated in them are baseless. Such as Usul al-Shashi, Nur al-Anwar, Husami, and

Mawlawi and Mankuh wa Tawshikh etc.

Imam Abu Hanifa and the Sahibayn have no book on Usul:

3 - Principle: Imam Abu Hanifa, Imam Muhammad, and Imam Abu Yusuf did not write any specific book on Usul. They only wrote detailed and hypothetical issues in their books. The later scholars gave the color of Usul to these very details and branches.

That is why the principles and rules of the Hanafis are mostly subject to the details (juz'iyyat). Whereas the details should have been made subject to the principles. The Hanafis, for just one detailed issue, establish a rule on which other issues cannot be based.

That is why the Hanafis raise fiqhi issues in Usul.

Regarding this, Shah Waliullah Muhaddith Dehlawi says: " I found most of them claiming that the basis of the difference between Abu Hanifa and al-Shafi'i is on these principles mentioned in the book of al-Bazdawi and the like, whereas the truth is that most of them are principles derived from their sayings, and that no narration is authentic from Abu Hanifa and his two companions regarding them." Al-Insaf p. (88), Hujjatullah al-Balighah (1/160).

Most muqallidin believe that the principles are narrated from Imam Abu Hanifa and the Sahibayn, but this is not correct, because the principles have been made from their secondary issues and sayings. Therefore, it is not correct to attribute the principles to them.

4 - Principle: "The Quran is a name for the composition and the meaning together." And then, furthermore, the Maturidiyyah and Ash'ariyyah say that: the Quran is created in its wording and the Kalam Nafsi (self-speech) is uncreated. Whereas there is a contradiction in these two statements, because if the verbal Quran is also considered as the real speech, then it is also uncreated. And if it is not considered as the real speech, then why is it called the Quran? When the Quran is the name for words and meanings, as Allah the Exalted's command is: "So recite what is easy [for you] of the Quran." So then, according to the Hanafis, how is recitation in the presence of a reader permissible? This is against the text of the Holy Quran. According to the text of Nur al-Anwar p. (9), "It is possible that the words of the Quran are a veil between Allah the Exalted and the servant." This is a clear lie. Because the Quranic words are a means of connection with Allah the Exalted. Allah the Exalted's command is: ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾. In another place, He said: ﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ﴾ This is not a veil, but the real reason is that the Hanafis have fabricated a religion according to their own will.

اخْتَلَفُوا فِيهِ that the clarification and explanation of the Holy Quran is the responsibility of the Prophet ﷺ. There is no room in it for specific and general, that the Prophet ﷺ will explain some parts of the Quran and will not explain some parts.

Shah Waliullah Muhaddith Dehlawi has pointed out this in Al-Insaf (p. 88) and Hujjatullah al-Balighah p. (1/160).

According to this principle, the following hadiths have been rejected.

Hadiths related to the moderation of the pillars and tranquility (tumaninat) in prayer, hadiths related to intention in wudu,

hadiths related to the prescribed order of wudu (tartibah masnunah), hadiths related to compensation for stolen goods (tadmin masruq), and hadiths related to performing wudu in succession (pay dar pay wali). Nur al-Anwar has rejected all these hadiths through the aforementioned principle. (Nur al-Anwar p. 15) and p. (26).

The validity and weakness of issues are based on this foundation. When the foundation itself is not correct, all issues based on it automatically become invalid.

This is why Sheikh-ul-Islam Ibn Taymiyyah says: أن تكون تلك الفروع والمسائل مبنية على اصول فاسدة فمن عرف السنة بين حكم ذلك الاصل فسقطت تلك الفزوع المولدة كلها وهذا كما فرعه صاحب الجامع الكبير (يريد محمد بن الحسن الشيباني) فان غالب فروعه كما بلغنا عن الامام ابى المقدسى انه كان يقول مثله كمثل من بنى داراً حسنة على اساس مغصوب فلما جاء صاحب الاساس و نازعه في الاساس وقلعه انهدمت تلك الدار. (Kitab al-Istiqamah p. 9).

Issues and branches based on corrupt principles can never reach the point of correctness. When the foundation and basis belong to someone else, then even if a beautiful and lofty building is constructed on it, it will be at the mercy of the owner of the land. He has the right to demolish it whenever he wants because he is entitled to have his land cleared.

The point is that a foundation which is illegal and subject to the vicissitudes of time, the expectation of relying on it cannot be had from people of wisdom and intellect, but… the muqallidin, who refrain from using their intellect, have always been erecting the weak buildings of their maslak (path) on such foundations.

The fact that almost all the issues compiled in the works of Imam Muhammad are based on these harsh foundations is a firm proof of this reality.

Amr Necessitates Wujub:

6 - Principle: " الامر للوجوب " (Nur al-Anwar p. 31) The command is for obligation.

This principle is in accordance with the Holy Quran. Allah the Exalted's command is: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ﴾. Those who oppose the command of Allah should fear Allah. Similarly, it comes in a hadith: " وإذا امرتكم بامر فأتوا منه ما استطعتم " "When I command you to do something, do as much of it as you can." But in some places, the Hanafis have opposed this principle.

For example, the Prophet ﷺ commanded rinsing the mouth (madmadah), cleaning the nose (istinshaq), and putting water well into the nose (wa baligh fi al-istinshaq) during wudu. Similarly, the Prophet ﷺ commanded reciting tasbihat in prayer. Besides these, there are numerous other places where Islam addresses Muslims with command forms (amr). But the Hanafis call the above-mentioned commands of wudu and numerous other commands as Sunnah or Mustahabb (recommended), although there is no sound contextual evidence (qarinah sadiqah) that would change the obligation (wujub) of the command to recommendation (istihbab).

Amr Does Not Necessitate Repetition ..... A Text of Fiqhi Principles:

7 - Principle: "The command does not necessitate repetition" (Nur al-Anwar p. 23, 44)

This principle is not absolutely correct. Because most of the commands of the Quran and Sunnah necessitate repetition, such as "اذكروا الله" (Remember Allah), "واشكروا لي" (Be grateful to Me), "اتَّبِعْ مَا أُوحِيَ إِلَيْكَ" (Continue reciting the Holy Quran), "واغْفِرْ رَبَّكَ" (Worship your Lord), "وَابْتَغُوا إِلَيْهِ الْمُؤْسِلَةَ" (Seek the means of approach to Allah), "واقترب" (Continue to traverse the stages of closeness to Allah), "وَاصْبِرْ" (Continue to have patience), "وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ" (Continue to

treat people with good morals). The aforementioned commands and other similar commands necessitate repetition. This principle will be useful and in accordance with the Quran and Sunnah only when it is restricted to a few specific commands.

Amr Necessitates Specificity ..... The Contradiction of Fiqh:

8 - Principle: "The command is specific (khass)," and they define khass as follows: "A word established for a known, singular meaning ....."

Khass is a word that has been established for a known and singular meaning. On one hand, they define khass this way, and on the other hand, Allamah Fakhr al-Islam al-Bazdawi says: "that 'amr' (command) also comes for 'nahy' (prohibition) and 'ibahah' (permissibility)."

Similarly, the Hanafis say: "that 'amr' will be for obligation (wujub) when it is free from contextual indicators (qara'in)." Both these statements are contrary to the meaning of khass. Because the application of khass is to a known meaning. And when its application is to multiple meanings or when contextual indicators are found in it, then the definition of khass is wrong. ('Umdat al-Qari 4/91) Hashiyah Khulasat al-Afkar p. (7) by Thana'ullah al-Zahidi)

So, to include 'amr' in khass is wrong. And most Hanafis consider it to be literal (haqiqah) in recommendation (nadb) and obligation (wujub). While some count it as a request (talab). Here, an objection can also be raised against the definition of khass, that does khass indicate certainty (yaqin) or does it come for strong probability (zann ghalib)? If it comes for both, then the meaning of specificity (khusus) is lost, because the meaning of khass is one. And here, the possibility of both certainty and conjecture has arisen. And if it is for certainty, then there are many proofs that are khass in your view, but they do not indicate certainty. (Ta'liq Khulasat al-Afkar by Thana'ullah al-Zahidi p. 64-65-66).

Prohibition from Legislated Acts:

9 - Principle: "Prohibition from legislated acts necessitates the continuation of their legislated status" (Nur al-Anwar, Usul al-Shashi, etc.). This principle is also not correct, because if a correct act is performed, the Lawgiver's pleasure with it is a natural matter. For the Messenger of Allah to forbid an act implies the displeasure of Allah the Exalted and the Messenger of Allah, which is a necessary matter.

. And when Allah the Exalted and His Messenger are displeased, then how can this act remain legislated (mashru')? Just as fasting on the day of Eid has been forbidden. Similarly, there are many other prohibitions.

Haqiqah and Majaz ..... The Foundational Basis of Fiqhi Issues:

10 - Principle: This principle is about Haqiqah (literal meaning) and Majaz (metaphorical meaning). In Usul al-Fiqh, countless claims and non-hypothetical issues have been based on Haqiqah and Majaz. And many secondary issues (furu'at) have been derived based on Haqiqah and Majaz. These principles have been established in opposition to the Imams and Mujtahids, from their own side. And proofs have been established against each other. Whereas the reality is that "Haqiqah and Majaz" are not transmitted from the Prophet ﷺ, nor from the Sahaba Karam, nor from the four Imams. Similarly, there is no proof of it from Imam Abu Yusuf and

Imam Muhammad either. Besides this, there is no proof of it from the Imams of language and grammar, Sibawayh, Khalil, and Kisa'i, etc., either.

Haqiqah and Majaz ..... A Product of the Third Hijri Century:

This was established in the third century by Abu al-Qasim al-Mu'tazili. Therefore, to base the rulings of the Deen on it is a very big mistake. Because a "later-existing" thing cannot be a foundation for the rulings of the Deen. Even if it is made a foundation, it will not be free from harm. In our opinion, to get involved in the fruitless and useless discussion of Haqiqah and Majaz is of no use. Avoiding it is for the good of the Deen, because all words are literal, not metaphorical at all.

Majaz is defined as "the use of a word in other than its established meaning in the presence of a contextual indicator." The first point is that there is no difference between establishment (wad') and use (isti'mal). It has never happened that words were first established

and then their usage was told. Rather, languages came into the world with their method of usage. So, the day the Arabic language came into the world, "asad" (lion) was used from that very day in the meaning of a predatory animal (haywan muftaris). This is a subtle and deep discussion. (It can be seen in detail in Majmu'ah al-Fatawa (vol. 20/497)).

But even if it is accepted, it should be limited to language only. It is not correct to include it in the rulings of the Deen. Because the Quran and Hadith are sufficient for a Muslim. (And with Allah is the success).

The Consideration of Mafhum (Implied Meaning):

11 - Principle: According to the Hanafis, the implied meaning (mafhum) of the Quran and Sunnah is not considered, but the text of their own books is certainly considered. And they also consider its opposite implied meaning (mafhum mukhalif) as valid. (Radd al-Mukhtar 5/358).

Khabar Wahid is not Conducive to Certainty ..... A Fiqhi Principle:

12 - Principle: "A single narration (khabar wahid) leads to conjecture (zann). Therefore, obligation (fardiyyah) is not established from it. Similarly, if an addition is made to the Quran through a single narration, the single narration will be rejected." This principle is also wrong because a single narration "that has reached the level of acceptance certainly gives the benefit of certainty." Sharh Nukhbat al-Fikr wal-Manar (1/95), Makanat al-Sahihayn p. (95), Ta'liq al-Ba'ith al-Hathith by Ahmad Shakir p. (25), Al-Ahkam fi Usul al-Ahkam by Ibn Hazm p. (1/119), Khabar al-Wahid Hujjah fi al-'Aqa'id wal-Ahkam by Sheikh al-Albani. See in detail.

All the above-mentioned references can be seen in detail, that a single narration is not speculative. For this reason, the issues based on this principle are also wrong.

Khabar Wahid ..... Possibility of Addition to the Quran and the Contradiction of the Hanafis:

13 - Principle: "Addition to the Book of Allah through a single narration (khabar wahid) is not permissible because it necessitates abrogation (naskh), and the Book of Allah cannot be abrogated by a single narration."

This principle is also condemnable. In reality, it is a principle that has broken the back of the Deen, and a very large collection of hadiths has been rejected through it. The Hanafis themselves have also forgotten it in hundreds of issues.

For example, a weak hadith comes about performing wudu with nabidh athar (date juice), upon which the Hanafis have acted, even though performing wudu with nabidh athar is an addition to the Quran, because the Quran has commanded the use of water for wudu. (As in Al-Hidayah).

When they are objected to that this is a single narration which necessitates an addition to the Quran, they reply that this is a famous (mashhur) report. And the author of the commentary says: "It is not famous, but it can be taken as famous linguistically." But the question is, a fabricated hadith can also be linguistically famous. So will it be beneficial for establishing an obligation? It is a point to ponder.

Similarly, to set the nisab (minimum amount) of mahr on the member is an addition to the saying of the Holy Quran: ﴿أَن ابْتَغُوا بِأَمْوَالِكُمْ﴾ "that you seek [in marriage] with your wealth." And the situation is that the hadith about this is also weak.

Similarly, to set the amount of the stolen item for the punishment of theft is also an addition to this saying of the Holy Quran: ﴿وَالسَّارِقُ وَالسَّارِقَةُ﴾ "The male thief and the female thief, cut off their hands." Because no amount has been set here. So this principle has no other benefit except that it becomes a burden on a person. And to deny the hadiths of the Messenger ﷺ. (For details, see I'lam al-Muwaqqi'in by Ibn al-Qayyim, vol. 2, p. 309), Fath al-Bari, vol. 5, p. 215, Mir'at al-Mafatih (1/258).

The real matter is that a single narration can specify the general of the Book of Allah and restrict the unrestricted.

etc. Because the Prophet ﷺ is the one who explains the Holy Quran. If the words of the Prophet ﷺ were against the Holy Quran, then whose words would be in accordance with the Holy Quran? If the muqallidin believe that a single narration is rejected in opposition to the Holy Quran because it might not be established? Then I say that the entire maslak (path) of the muqallidin is based on "it might be," "it is possible," and other doubts and possibilities. From this statement of the muqallidin, it seems that it is possible that all authentic hadiths are not established. If this method continues, then trust will be lost in the hadiths of the Prophet ﷺ. In our opinion, these principles of the later scholars are the first step towards Parwezism. And it is a conspiracy to abandon the Sunnah of the Prophet ﷺ under some pretext. A vast book can be written on this principle, but this short treatise cannot bear that detail. (And Allah is the one whose help is sought).

14 - Principle: A mursal hadith, if narrated by someone in the second or third century, is a proof, because if this hadith were not established in the view of that narrator, he would never be ready to accept its responsibility.

The correct view is that a mursal hadith is a proof according to a few conditions. (1) The mursil (narrator who omits the Sahabi) is reliable (thiqah). (2) The irsal (omission) is only from reliable narrators. (3) It is also supported.

The Hanafis' statement that "the narrator is ready to accept the responsibility" is wrong, because if tadlis (concealment) is unacceptable in the science of hadith, how can irsal be acceptable? Just as if a narrator says, "The reliable one narrated to me," this narration is unacceptable according to the verified opinion. This is a separate scholarly discussion whose detail is not required here.

Abu Hurayrah and Anas are non-faqih according to the Hanafis:

15- Principle: The Hanafis have established a principle: If the hadith of a non-faqih (non-jurist) Sahabi comes against qiyas (analogy/reason), the hadith of the Sahabi will be rejected. And one's own opinion, i.e., qiyas, will be acted upon. Because it is possible that the Sahabi

narrated it by meaning and did not understand the meaning of the hadith." And since we know more than the Sahabi, therefore your opinion has precedence over the hadith.

The question is, who are those non-faqih Sahaba? So in Nur al-Anwar (p. 184) and Usul al-Shashi, it is stated that those non-faqih Sahaba are Abu Hurayrah and Anas bin Malik.

This baseless principle was established by 'Isa bin Aban. Whereas the Hanafis call themselves muqallids of Imam Abu Hanifa, so is this the Taqlid of Imam Abu Hanifa or someone else?

Accepting the aforementioned principle is a proof that the Hanafis are muqallids of muqallids.

The second point is that (4334) hadiths are narrated from Abu Hurayrah. Whereas (2200) hadiths are narrated from Anas bin Malik, which the Hanafis leave on the basis of this principle.

Parwezism and the Mu'tazilah give preference to their own intellect over the entire collection of the hadiths of the Prophet ﷺ, and the muqallidin leave (6634) hadiths of the Prophet ﷺ. So what should we complain about the Mu'tazilah and Parwezis? When this is the condition of our Hanafi brothers. By establishing such rules irresponsibly, the Hanafis are opening the way for the Shi'as to reject hadiths. If this trend continues, then whenever a Sahih hadith is presented to someone and it is not to their liking, they will reject it by saying that this hadith is narrated by a non-Sahabi and is against reason. And then, the possibility of lack of fiqahah can also be in other narrators. In this way, the entire collection of hadiths will be deemed unacceptable in comparison to reason and opinion. That is why the Hanafis do not give the Quran and Sunnah as much weight as they give to analogical proof (dalil qiyasi). If one studies just a cursory reading of Hidayah Sharif with the eye of a seeker of truth, this matter becomes completely clear to the reader that in it, the importance given to intellectual proof (dalil 'aqli) is not given to the text of the Quran and Hadith. That is why the scholars have given the Hanafis the title of Ahl al-Ra'y (people of opinion), just as Allamah Ibn 'Abd al-Barr has clearly written in "Tamhid" that "We do not find fault with Abu Hanifa except that he used to give precedence to opinion over

the texts."

We say with full confidence and responsibility that the fiqahah (understanding of fiqh) of Abu Hurayrah, may Allah be pleased with him, is a hundred thousand times better than the fiqahah of Imam Abu Hanifa and all the Hanafis. Similarly, the fiqahah of Anas bin Malik is

also a hundred thousand times better than their fiqahah. “Because fiqahah is not inherited, but it is ‘the knowledge of the ruling with its proof’ (ma’rifat al-hukm bi-dalilihi).” Whereas according to the Hanafis, a faqih is only one who knows more hypothetical and self-made issues, such as the author of Hidayah, etc. In reality, this is not fiqh but an excess of speech and the inclusion of absurdities in the religion.

How is Fiqahah acquired?

Fiqahah is not inherited; rather, it is acquired through piety, strength of insight, extensive knowledge of hadith, and authentic hadith. And this was present in the Sahaba Karam to the utmost degree. But the understanding and reflection of the muqallidin are known, and the direction of their thought is also clear. Their knowledge of hadith is not hidden from anyone. There is no distinction between authentic and weak in the view of the muqallidin. Besides this, their strength of insight is also evident in the view of realities. Despite not meeting the aforementioned criterion of fiqahah, how can the muqallidin be fuqaha?

We could not understand this, that despite the lack of criteria, the Hanafis are called fuqaha, and the nurtured children of the religion of Islam, the Sahaba Karam, are non-fuqaha?

If someone taunts us with the name of an extremist (mutashaddid). So are those who call the Sahaba Karam non-fuqaha not extremists? “When my companions are reviled, let the scholar look at his knowledge.” When people revile the Sahaba Karam, at that time, scholars should feel their responsibility. This is a completely wrong principle. That is why Anwar Shah Kashmiri writes in “‘Arf Shadhi“: that this principle should be removed from the books of Usul. But the muqallidin are not ready to remove it. After stating this principle, they present the hadith of musarrat (a she-goat whose milk is held back).

Whereas the hadith is not against qiyas (analogy). (As in Al-I’lam: 4/28)

The second point is, how will it be known that Abu Hurayrah has narrated this by meaning (bil-ma’na)? The real point is that this narration is not by meaning but by wording (bil-lafz). And it is the statement of the Prophet ﷺ. This shows that the attribution of being non-faqih is towards the Prophet ﷺ. (We seek refuge in Allah from that).

The third point worth mentioning is that Abu Hurayrah is not alone in narrating this hadith; rather, this narration is also narrated from ‘Abdullah bin Mas’ud. Bukhari (1/288). See this issue in detail in Fatawa al-Deen al-Khalis.

On one hand, the authentic hadith of Abu Hurayrah is rejected because it is against qiyas, and on the other hand, the Hanafis have given precedence to the weak hadith of Qubayqah over qiyas because it is in accordance with their madhhab. (Nur al-Anwar p. 184)

Some Sahaba Karam are Majhul (Unknown) ..... The Stance of the Hanafis

16 - Principle: According to the Hanafis, there are also majhul (unknown) Sahaba among the Sahaba Karam whose narration will not be accepted. For example, Walidah bint Ma’bad, Ma’qil bin Sinan, and Fatimah bint Qays, may Allah be pleased with them. (Nur al-Anwar p. 184-185)

But this principle is also completely wrong and against Islam. The entire Ummah is in agreement that “All the Sahaba are ‘udul (just), so their being unknown does not harm.“

Meaning, all the Sahaba Karam are possessors of justice. Even if they are unknown. Besides this, this principle is itself against the Usul.

If the muqallidin believe that some Sahaba Karam have criticized some other Sahaba Karam, then the Sahaba Karam themselves can speak about each other, but we are not permitted to do so. The narrations of Fatimah bint Qays are completely authentic. Her narrations are also present in Bukhari and Muslim. Similarly, the narrations of Ma'qil bin Sinan are also authentic. (Mishkat 2/277)

We can only request of the muqallidin that they refrain from devising excuses to reject the hadiths of the Prophet ﷺ.

to devise excuses, otherwise this action could also become a cause for the destruction of their faith.

Acting upon the Narration of the Narrator, not his Opinion ..... and the Stance of the Hanafis

17 - Principle: The action of a companion of the Messenger against a hadith is proof that that hadith is not established. (Nur al-Anwar p. 195)

Like the previous principle, this principle is also completely wrong because the narration of a narrator is more reliable than his action. This is because there can be multiple reasons for abandoning an action. It is possible that he did not remember the hadith at that time. In Fath al-Mulhim, it is stated that when a hadith slips from the mind of the teacher and the student remembers it, this hadith is authentic and acceptable. Similarly, sometimes the narrator also acts upon another narration based on ijtihad. The interesting thing is that the Hanafis themselves have broken this principle. For example, 'A'ishah al-Siddiqah narrates that: a traveler should shorten the prayer. But she herself would pray the full prayer while traveling. Here, the Hanafis leave the action of 'A'ishah and accept her narration.

Contradiction in the Quran and Hadith is not Possible

18 - Principle: "Contradiction in authentic hadith is not possible." Nur al-Anwar p. (189), Khulasat al-Afkar p. (180). And as an example, "There is no prayer for one who does not recite the Fatihah of the Book," "A judgment with an oath and a witness," he ﷺ decided with one oath and one witness. The narration of Fatimah bint Qays and its text, etc., have been presented, that these hadiths are authentic but they contradict the Holy Quran. Like the previous principles, this principle is also wrong.

Because an authentic hadith can neither contradict the Holy Quran nor another authentic hadith. But for those who are deprived of the light of knowledge or in whose hearts there is deviation, for them

it is possible.

The Hanafis, through this principle, create a contradiction between an authentic and clear hadith and the Quran for the defense of their madhhab. If the real reality is seen, then it is completely clear that the aforementioned hadiths have no contradiction with the Quran, but the Hanafis have created their mutual contradiction for the defense of the madhhab.

The Narration of a Mudallis Narrator is Acceptable ..... The Opinion of the Hanafis:

19 - Principle: "If a narrator is criticized for tadlis (concealment), that criticism is unacceptable. Meaning, the narration of every mudallis narrator will be accepted, even if that narration is 'an'anah (narrated with 'an, 'from')." When a mursal hadith is accepted in our view, then a mudallis will be accepted a fortiori. (Nur al-Anwar p. 193)

But this principle is also against the principles of all the Muhaddithin, because the Muhaddithin do not accept the 'an'anah narration of a mudallis narrator. Whereas the Hanafis accept every narration of a mudallis narrator. Besides this, according to the Hanafis, even "rakd al-daliyah" (a type of deception in narration) cannot be a cause for criticism. Just as some people have criticized Muhammad bin Hasan for "rakd al-daliyah."

Muhammad bin Hasan ..... A Weak Narrator:

But in our view, Muhammad bin Hasan is not criticized because of "rakd al-daliyah," but rather, according to Lisan al-Mizan (5/141): "Al-Nasa'i accused him," meaning Imam al-Nasa'i has declared him weak: "And Muhammad bin Sa'd al-'Awfi said: I heard Yahya bin Ma'in accusing him of lying. And Ahwas bin al-Fadl al-'Alani said from his father: Hasan al-Lu'lu'i and Muhammad bin al-Hasan are both weak. And similarly, Mu'awiyah bin Salih said from Ibn Ma'in. And Ibn Abi Maryam said from him: He is nothing, and his hadith is not to be written. And 'Amr bin 'Ali said: He is weak. And al-'Uqayli mentioned him in al-Du'afa': Yahya bin Ma'in said: He is a Jahmi, a liar."

Muhammad bin Sa'd al-'Awfi says: I heard Yahya bin Ma'in saying that he considers Muhammad bin al-Hasan a liar. Ahwas bin al-Fadl al-'Alani narrates from his father that he said that Hasan al-Lu'lu'i and Muhammad bin al-Hasan are both weak.

Mu'awiyah bin Salih also narrates a similar saying from Ibn Ma'in that Ibn Abi Maryam also, through the chain of Ibn Ma'in, says: "that he is nothing, and his hadiths are not to be written."

'Amr bin 'Ali says: that Muhammad bin al-Hasan is weak.

'Uqayli counts him among the weak.

And Yahya bin Ma'in says: that the Jahmi, the liar, is a Jahmi liar.

Besides this, scholars have also discussed Imam Muhammad in detail.

Despite this strong criticism on Imam Muhammad in the books of Jarh wa Ta'dil, most of the Hanafi madhhab is based on his sayings. The point is that one should refer to the Quran and Hadith, on which there is no objection. Whereas thousands of objections are raised on the ijtihadi and non-ijtihadi issues and fiqh of the Hanafis. So, to present these issues against the Quran and Sunnah, and Imam Muhammad bin Hasan against Muhammad Rasulullah ﷺ, will achieve nothing except misguidance and regret on the Day of Judgment.

Idha Ta'aradsa Tasaqata ..... An Incorrect Principle:

20 - Principle: This principle is related to "Bayn al-Lahihtayn" (between the two proofs), which is present on (Nur al-Anwar p. 197), that: When two verses have a mutual contradiction,

then “tasaqata” (they both fall). (To Allah we belong and to Him we shall return). Is there a possibility of contradiction in the Quran as well?

There is no contradiction in the Book of Allah, but when a contradiction arose in the weak minds of the muqallidin, becoming devoid of manners, they showed a contradiction between two verses of the Holy Quran and made the reprehensible audacity to remove them from the Quran.

itself.

Respected Readers: Does respect for the Quran remain with this? No. Rather, this is disrespect to the Quran, but the Hanafis are not ready for this disrespect. According to the Hanafis, disrespect is only that every opinion of Imam Abu Hanifa should be rejected with proofs, or that the ijtihad of the followers of the Shari'ah should be rejected in the light of the Quran and Hadith. According to the Hanafis, only the above-mentioned one criterion is set for disrespect.

Besides this, if someone creates a contradiction in the Quran or tries to make the verses of the Quran and the hadiths of the Messenger clash, the Hanafis not only feel hesitant to call it insolence and disrespect but also call those who do so researchers and jurists.

Respected Readers: Contradiction of fabricated and weak hadiths with the Holy Quran or authentic hadiths is possible. But contradiction of authentic hadiths with the Holy Quran or other hadiths is not possible.

In this chapter, as many examples as the Hanafis present, either those hadiths are weak and fabricated, or their contradiction is their own self-made one.

The Taqlid of the Sahaba Karam is Wajib ..... The Belief of the Hanafis:

21 - Principle: The Taqlid of a Sahabi is obligatory (wajib). Qiyas (analogy) will be abandoned in comparison to his opinion. Nur al-Anwar p. (220)

You have observed the previous principle number (15), that if the narration of a non-faqih Sahabi is against qiyas, his narration will be abandoned. What impression do these two baseless and contradictory principles in the same book give? This is a clear proof of the mental backwardness and being caught in a state of uncertainty of the muqallidin, that they make one principle and then demolish it with another principle. The Hanafis have established this principle, but after that, they themselves have given preference to qiyas over the sayings of the Sahaba Karam in numerous places. The danger is that in the matter of “Na'iyar Fasi al-Bay'” (a type of invalid sale), they ignore the saying of ‘Abdullah bin ‘Umar and give preference to qiyas. This

Besides, there are many other places where they have opposed their own principles.

Ijma is a Proof ..... But?

22 - Principle: “The consensus of the mujtahidin on an issue is a definitive proof.”

Our position is also that ijma is a proof, but to claim ijma in every issue without investigation is not correct; rather, ijma is a proof under a few conditions.

(1) - The consensus of the scholars of the Ummah is in a definitive manner. But this is a difficult task. Only the ijma of the Sahaba Karam can be a definitive proof because their

sayings are recorded. The ijma of the rest of the Ummah is not a definitive proof because their sayings are unrecorded. “And what do you know, perhaps they differed.”

(2) - Knowledge of the ijma is possible either through intuition (wijdan) or reason (‘aql). Whereas both intuition and reason are not useful in this chapter. For the knowledge of ijma, the معرفت (knowledge/acquaintance) of every scholar is necessary, because to know all the scholars of the Ummah, especially the scholars who passed away in the middle ages, is impossible to decide with certainty. That is why Imam Ahmad says: “Whoever claims ijma is a liar.”

(3) - Ijma is either transmitted through mutawatir (mass narration) or through khabar wahid ahad (single chain narrations). The transmission of ijma through tawatur is impossible, because for the Ahl al-Sunnah to meet every mujtahid of their generation and to report the ijma to the next generation or until the end is impossible.

If ijma is transmitted through khabar ahad, then according to the Hanafis, khabar ahad is speculative (zanni). When the reporter of the ijma is speculative, how can the ijma be definitive (yaqini)?

(4) - According to the Quran and Sunnah, it is necessary for the source (ma’khadh) of the ijma to be authentic. If the ijma is not authentic and its source is not reliable, then it means that there is scope for any addition for the Ummah in the Deen. Whereas such a belief is baseless. Also, if the ijma is not authentic, it is rejected.

For details related to ijma, see:

Irshad al-Fuhul p. (131 to 144)

Qiyas is a Proof ..... But for Whom and Why?

23 - Principle: This principle is related to Qiyas, that “Qiyas is a proof in the Shari’ah at a specific place.” But the Hanafi jurists take full advantage of Qiyas. And in opposition to it, leaving the hadith, they prove most of the secondary and non-secondary issues. In fact, there are also many places where the Hanafis have given precedence to Qiyas over the Quran and Sunnah. In this way, the Hanafis are victims of errors in this chapter.

(1) - Refusal to accept that the Quran and Hadith encompass all rulings and incidents.

(2) - Giving precedence to Qiyas over the Quran and Hadith in reliable places.

(3) - Saying about the rulings of the Shari’ah that they are against Qiyas.

(4) - Creating contradictory analogies (qiyas) on their own. I’lam al-Muwaqqi’in p. (1/249).

The real matter is that (1) Qiyas is a proof for the mujtahid. (2) Qiyas cannot be a proof in acts of worship (‘ibadat). Because the basis of ‘ibadat is on divine prescription (tawqif). (3) - Qiyas is a proof in case of necessity.

Qiyas can be presented in any issue to support the Quran and Hadith. Because it is a rational proof, and a sound intellect cannot be against a clear text.

But to use Qiyas as a regular law in every issue is not correct.

(4) - Qiyas and Ijtihad have not been cut off; rather, they will remain. Even today, the scholars who have command over the Quran and Hadith perform Ijtihad. But those who say that Ijtihad has ended have no other proof except their own opinion.

(5) - New rulings cannot be made through Qiyas. Because the Quran and Sunnah encompass the secondary rulings.

Imam Ibn al-Qayyim says: “And the correct view is beyond what the three groups hold, which is that

the texts encompass the rulings of new incidents, and neither Allah nor His Messenger referred us to opinion or analogy. Rather, all the rulings have been clarified, and the texts are sufficient and comprehensive for them. And correct analogy is a truth that corresponds to the texts, so they are two proofs for the Book and the Balance. The indication of the text may be hidden, or it may not reach the scholar, so he resorts to analogy. Then, it may appear to be in agreement with the text, so it is a correct analogy, or it may appear to be in opposition to it, so it is a corrupt analogy. And in reality, it must either be in agreement or opposition to it, but for the mujtahid, its agreement or opposition may be hidden. I’lam al-Muwaqqi’in p. (1/337)

He says: The solution to the new issues that arise every day is possible from the texts of the Quran and Sunnah. Allah the Exalted and the Prophet ﷺ have not given us permission to use our opinion and analogy excessively in the Deen. Allah the Exalted has clearly stated all the rulings. In the matter of the Deen, the texts of the Quran and Sunnah are sufficient for a Muslim. Correct analogy is in accordance with the Quran and Sunnah, so these two are a proof for the Book and the Balance. Sometimes it also happens that a scholar is not aware of a text or does not understand it, so in such a situation, he performs analogy. This analogy is either correct, i.e., it is in accordance with the text, or it is deemed wrong due to not being in accordance with the text. In reality, the agreement or opposition of analogy with the texts must exist, but sometimes it remains hidden from the mujtahid.

So, the excessive and unjustified use of analogy in the Deen is a bid’ah. This gives the impression that the Deen is incomplete, as is the belief of most muqallidin, but this belief is harmful and destructive to faith.

Conclusion

Respected Readers: The purpose of writing this book is to encourage the scholars and the general public to refer to and be persuaded by the Quran and Hadith. So that every individual of the Muslim Ummah, by being endowed with every single command of the Quran and Hadith, becomes a follower of the Quran and Sunnah. And refrains from considering the Deen as incomplete. It is the responsibility of all scholars to save themselves from the profound depths of the palace of humiliation of Taqlid.

and to save the common people as well. Because the maslak of fiqh and furu’ has been affected, and people have moved away from the Quran and Hadith.

The gatherings and circles of tafsir and hadith that are arranged, these gatherings are also established on the supremacy of fiqh. Their purpose is only for blessings and show, where only the service of the Hanafi madhhab and the refutation of the Prophetic guidance takes place. By making the scholars and the general public suspicious of the hadiths of the Messenger ﷺ and the Sunnah-loving Ahl al-Hadith, Parwezism is promoted.

And these people, despite reading the Quran and Hadith, become deniers and apostates of the Quran.

Anas bin Malik, may Allah be pleased with him, says: [رُبَّ قَارِئٍ يَقْرَأُ الْقُرْآنَ وَهُوَ يَلْعَنُهُ] "Many a reciter recites the Quran while it curses him." We also make a heartfelt request to the scholars and the general public to make the Quran and Hadith their main objective, and to stop making the words of the jurists and mujtahids the purpose and the standard. Make the Quran and Sunnah the standard for the sayings of the jurists and mujtahids.

There is no need for stubbornness and animosity with the people of truth. If this sequence of stubbornness and animosity with the people of truth continues, we fear that the characteristics of the Jews and Christians, which were a cause of Allah's curse for them, may not be created in the Hanafis. (We seek refuge in Allah).

To interpret the truth as fitnah is sufficient for the destruction of faith. Our call is not for joining any party or organization, nor is it for attaching oneself to any scholar. Rather, we give a pure call to return to the Quran and Hadith, because this is the path to success and the best guide for the reformation of belief and practice.

After reading the aforementioned statement, some people will brand us with accusations of disrespect, extremism, and mischief-making, but… it is the way of a believer that "وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ" "and they do not fear the blame of a blamer." It is not the work of a believer to fear anyone's taunts and reproaches. In the mind of a believer, only this fear prevails, that Allah may not become displeased. As you have seen before, the purpose of writing this book is not that fitnah

Hanafi, Shafi'i, Maliki, Hanbali, and Zahiri should not be benefited from at all. The position and respect of these scholars and the benefits of their books are established in their own right. One should benefit from them, but… it is not correct to act upon their mistakes and weak issues. Their issues that are contrary to the Quran and Hadith should be rejected. The extremist Hanafi scholars have also done the same, that they have rejected most of the issues of Hanafi fiqh that were against the Quran and Hadith.

In the end, I think it is appropriate to mention that we have not discussed all the principles of Usul al-Fiqh, but have only pointed out a few. For further clarification, please study the books of other scholars.

We pray to Allah, the Lord of Honor, to grant this book acceptance and to make it a source of guidance for all Muslims. And wherever I have made a mistake due to human error, I declare my disassociation from it today, and I also declare my absolution from it after my death. I thank those who inform me of my mistakes. By the grace of Allah the Exalted and His help.

Introduction Ends.